

The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor*

E. H. HAMES, *Business Manager*

Vol. 76. No. 8

SEPTEMBER, 1921

New Series, Vol. 13, No. 5

THE SURVEY FOR 1921-1922

THE Survey of the Missionary and Educational Work of the Congregational Churches in all the world for 1921-1922 will be published in the October issues of "The American Missionary" and "The Missionary Herald." This plan will be more economical than the one pursued for the past two years, and it is believed that it will insure a wider use of the publication upon the part of our church constituency.

Rev. Charles E. Burton, D.D., Secretary of the National Council, assisted by Rev. Charles H. Richards, D.D., Editorial Secretary of the Congregational Church Building Society, and by representatives from the other Missionary Societies will constitute the Editorial Board, under whose direction the Survey will be prepared and printed, as indicated above.

Pastors and others receiving copies of the magazines containing the Survey are urged to preserve them for subsequent use. The material, which has been prepared with the utmost care, while not so full and extensive as before, will be found to supplement information contained in the issues of the last two years. Additional copies of the publication will be available for distribution in the churches during the fall and winter upon application by pastors and other church leaders to the office of the Commission on Missions, 287 Fourth Avenue, New York City.

CONGREGATIONAL WORLD MOVEMENT

THE CONGREGATIONAL WORLD MOVEMENT TRANS- FERRED TO THE COMMISSION ON MISSIONS

THE Congregational National Council which met at Los Angeles July 1st to 8th took action merging the Congregational World Movement Commission with the Commission on Missions. The latter Commission, which has hitherto consisted of twenty-three members, and has served mainly in a judicial capacity, is enlarged to fifty-six members and given a more representative character. The General Secretary of the Council is a member of the Commission ex officio. Of the remaining fifty-five, sixteen are at large, nine represent the societies and other organizations, twenty are from the constituent states, and ten are representatives from groups of states that are not independent, including the colored state organizations, the German General Conference and the Scandinavian Conferences. The program of promotion instituted and prosecuted by the Congregational World Movement is committed to this enlarged Commission.

The members of the newly-constituted Commission present at Los Angeles met after their election and elected the present Congregational World Movement staff for two years. The Congregational World Movement will cease to function under its present name on or before November 1st. Unless, or until, otherwise determined, the newly constituted organization will be known as the Commission on Missions.

* * *

SUCH AS WE HAVE

DURING the period of intense and prolonged heat in lower New York last July, the owner of an ice cream, soda fountain and lunch room came out on the sidewalk in his shirt-sleeves. Twelve or fifteen boys, aged eight to twelve, were visible from his viewpoint. Summoning one of them, who looked and acted as if he expected to be reprimanded for some misdemeanor, the dispenser of the article so dear to the boy's appetite—unfortunately made less available by the Government luxury tax—asked a few questions. Soon a generous smile appeared on the boy's face as he comprehended the purpose of the man. "Come on over," was his cheerful direction to his solicitous companions. One by one the boys filed into the room of the proprietor, and when last seen by the spectator who tells this story were eagerly devouring the contents of the well-filled dishes of ice cream which were gratuitously set before them on the tables of the lunch room.

Whatever may have been the usual spirit and practice of the owner of this ice cream dispensary, for the time being he was following illustrious leadership. He saw the plight of those boys and realized what they greatly desired on that hot day. He may and he may not have been the possessor of considerable resources. The likelihood is that he eked out only a precarious living from his small business; but he had enough ice cream to share with those boys and still have sufficient left to supply his customers. "Such as I have give I unto thee." That attitude and conduct generally assumed and considerably practiced would make the world very different from what it is.

FOLLOW-UP WORK IN RAISING THE APPORTIONMENT

MOST Congregational churches have made some sort of an effort to raise the amount suggested to them as their share of the Five Million Dollar Missionary Apportionment. Two or three suggestions are offered with the aim of helping the churches that have not succeeded in raising the full amount or that have made no attempt thus far to meet their apportionments:

1. Often a pastor may succeed in materially increasing the contributions of his church to missions by presenting personally an appeal to a few of his people. Especially may he render a valuable service, both to missions and individuals, by going to such of his people as are able to give but have never been really interested in the missionary opportunity. The success in a given instance will be in proportion to the degree of confidence which the person approached has in his character, information and judgment.

2. A presentation and an appeal may be made in behalf of our missionary enterprise by some representative of the co-operating Societies, to be followed, with the consent and in the presence of the pastor or other representative of the church, by solicitations of gifts from those better able to make up the amount needed.

3. In many churches where no attempt has been made to meet the Apportionment the amount could easily be secured if some one—preferably the pastor—would tell the people the facts as to our missionary work at a regular Sunday morning service and ask them then and there to assume their share of the common task and privilege.

Surely the need is so great and the crisis so imminent that no pastor or church officer will be content to be negligent or half-hearted with reference to the Apportionment.

* * *

PLANNING THE YEAR'S WORK

PASTORS differ greatly in relation to the plans they make for the year's work. Some plan minutely and comprehensively, even to selecting texts and making sermon outlines a year ahead, beginning with September. Others scarcely ever know from week to week what lines of thought and endeavor they will pursue. Between these two extremes are many who, while they do not make themselves the slaves of their plans, yet have definitely in mind certain interests which they are to promote during the active period of the church year.

Some place should be found or made in the pastor's plans for a careful and full consideration of such subjects as the following: The church's membership—is it unified, imbued with the spirit of service and organized so as to accomplish the best results? The church's work in the community—is there anything that it can and ought to do to improve existing conditions? The missionary opportunity and obligation—does the church understand the world's need and is it ready to accept its fair share of responsibility and seek to raise through the Every Member Canvass or otherwise its apportionment? What more can be done to promote missionary education and stewardship through the church's ministrations? What is the best time and what are the methods most likely to succeed in prosecuting a Campaign of Evangelism?

Plenty of leeway should be left for unexpected exigencies, both local and world-wide, that are sure to arise during the year, but obviously a more or less elastic schedule ought to be made out and followed if the year's endeavor is to avoid the charge of scrappiness and show results worthy of such an organization as a live Christian church.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

SOME FIGURES FROM THE 1920 YEAR-BOOK

The Twenty Churches Making Largest Accessions in 1920

Place	Church	Pastor	Accessions
Bridgeport, Conn.....	United	William Horace Day.....	270
Brooklyn, N. Y.....	Nazarene	Henry H. Proctor.....	257
Providence, R. I.....	Central	Arthur H. Bradford.....	216
Long Beach, Cal.....	First	Henry K. Booth.....	211
Springfield, Mass.....	South	J. Gordon Gilkey.....	195
New York, N. Y.....	North	William H. Kephart.....	182
Jersey City, N. J.....	First	H. L. Everett.....	167
Pasadena, Cal.....	First	Daniel F. Fox.....	164
Lincoln, Neb.....	Zion, German.....	(No Pastor given).....	159
Brooklyn, N. Y.....	Tompkins Ave.....	J. Percival Huget.....	155
Cleveland, O.....	Hough Ave.....	H. S. Fritsch.....	153
Cleveland, O.....	Archwood Ave.....	R. B. Blyth.....	150
Los Angeles, Cal.....	First	Carl S. Patton.....	149
Nutley, N. J.....	St. Paul's	Robert C. Falconer.....	149
Norfolk, Neb.....	First	John H. Andress.....	147
Sioux Falls, N. D.....	.....	L. W. Fifield.....	147
San Francisco, Cal.....	First	James L. Gordon.....	145
Brooklyn, N. Y.....	Flatbush	Lewis T. Reed.....	137
Springfield, Mass.....	Faith	R. J. Goddard.....	137
New York, N. Y.....	Broadway Tabernacle	Charles E. Jefferson.....	136
Pontiac, Mich.....	.....	Milo J. Sweet.....	136

Comparisons

Churches:		
Number of churches January 1, 1920.....		5,959
Churches added during 1920.....	61	
Churches dropped during 1920.....	96	
Net loss		35
Number of churches January 1, 1921.....		5,924
Number of churches A. B. C. F. M.....		671
Grand total		6,595
Membership:		
Number of Members January 1, 1920.....		808,266
Admitted during 1920.....	71,857	
Dismissed during 1920.....	60,898	
Net gain		10,959
Number of members January 1, 1921.....		819,225
Men and Women in Church Membership:		
Men members January 1, 1920.....	291,092	
Men members January 1, 1921.....	295,306	
Gain		4,214
Women members January 1, 1920.....	517,174	
Women members January 1, 1921.....	523,919	
Gain		6,745

Admitted on Confession of Faith:

Admitted during 1919.....	33,852	
Admitted during 1920.....	39,922	
Increase		6,070

Sunday Schools:

Number of members January 1, 1920.....	728,619	
Number of members January 1, 1921.....	743,632	
Gain		15,013

Men's Organizations:

Number of organizations January 1, 1920.....	1,460	
Number of organizations January 1, 1921.....	1,472	
Gain		12
Number of members January 1, 1920.....	86,897	
Number of members January 1, 1921.....	94,336	
Gain		7,439

Young People's Societies:

Number of organizations January 1, 1920.....	2,693	
Number of organizations January 1, 1921.....	2,691	
Loss		2
Number of members January 1, 1920.....	104,388	
Number of members January 1, 1921.....	107,522	
Gain		3,134

Admission to Membership on Confession of Faith:

Number of churches which received 10 or fewer.....	2,095	
Number of churches which received 11-25.....	838	
Number of churches which received 26-50.....	318	
Number of churches which received 51-100.....	71	
More than 100.....	8	
None	1,954	
Churches making no report.....	640	
Total		5,924

Size of Churches:

Number of churches having membership of 10 or fewer...	388	
Number of churches having membership of 11-50.....	1,955	
Number of churches having membership of 51-100.....	1,356	
Number of churches having membership of 101-250.....	1,406	
Number of churches having membership of 251-500.....	572	
Number of churches having membership of 501-1,000....	241	
More than 1,000.....	56	
Total		5,925

List of Cities in which Churches Taken Together Have Largest Number of Accessions in 1920

Place	Churches	Accessions	Place	Churches	Accessions
New York, N. Y.....	51	2,325	New Haven, Conn.....	14	579
Chicago, Ill.....	70	1,694	Denver, Col.....	15	536
Boston, Mass.....	36	1,179	Worcester, Mass.....	19	500
Cleveland, Ohio.....	24	934	Lincoln, Neb.....	9	476
Minneapolis, Minn.....	24	801	Bridgeport, Conn.....	9	389
Los Angeles, Cal.....	26	777	Detroit, Mich.....	10	330

The Five States Having Largest Total Membership in 1920

State	No. Churches	Membership	State	No. Churches	Membership
Massachusetts	606	143,133	Illinois	318	57,405
Connecticut	325	73,189	Ohio	232	46,577
New York	308	66,634			

The Six States Making Largest Accessions in 1920

State	No. Churches	Accessions	State	No. Churches	Accessions
Massachusetts	606	10,123	Illinois	318	5,021
Connecticut	325	4,823	Ohio	232	3,928
New York	308	6,094	Michigan	277	3,928

THE PASTORS' SECTION

ARTISTIC PREACHING

By Rev. John Luther Kilbon, Brooklyn, N. Y.

SOME people define art in such a way that no preaching worthy of the name can be included within it. In the age-long processes of human life, however, art endures as an expression of some aspect of the true, the beautiful and the good, set forth in such a way that those who hear or see, catch something of the artist's vision. A conception like this—and it is the conception which stands the tests of time and space—clearly offers the preacher a career as an artist.

The true preacher will hold cheap attempts at art in a contempt more deep than that in which the so-called artists who follow them hold him. More deep, I say: for the contempt will go to the bottom of a spirit more capacious than theirs. The artists whom he will hold before himself, will be those like Homer and Michaelangelo and Beethoven.

Before reaching out for artistic expression, the artist preacher will make sure of the clarity of his own vision. If ever the true, the beautiful and the good joined in perfect combination, it was in the life and teaching of Jesus. Around the person of his Master, the artistic preacher will set to work with every bit of imaginative energy that he can summon. He will read the Gospels slowly; he will read them rapidly; he will read them one by one; he will read them in comparison with each other. He will saturate his mind with the words of Jesus, so that by instinct, and without conscious present effort, every event of history, ancient, modern or current, will set itself over against the thought of the Master.

Then he will bestir himself to think of the world and of God as Jesus thought. He will spend less energy in admiring Jesus' thought of God as Father, than in making it clear to his consciousness that he himself, yes, even he, the preacher, is God's son. Son with a small "s," be sure, but son in very truth. He will feel himself part of a world made by God and for God, which nevertheless does not know the way to God, and so is lost, wandering about in the dark, sometimes despairing, sometimes whistling to keep up its courage, but finding the light disagreeable and turning away from it. He will feel himself called to show the light so that men may see the way home to God.

So far, however, we have come only to the "mute, inglorious Milton" stage of art. The preacher becomes an artist when he speaks the thing as he sees it, for the God of things as they are, to the other children of that God. To make his people see what he sees—that is his object.

He will have to begin with his vocabulary, in all likelihood. To get rid of the cant phrase, the stilted word, the ponderous sentence, requires first of all an eager outreach toward common folks, and then a most careful weeding of manuscript pages. Everything in his training has worked against him in this regard—everything but his English Bible. Even that has become somewhat unfortunate in some of its effects. The studies the minister has pursued for many years have piled up in his mind a mass of words which most of his hearers will find indigestible. The books he reads are apt to be models of the style the preacher should avoid; yet those very books open up to him new aspects of the true, the beautiful and the good. He has been warned, not

without reason, against degrading the pulpit by the use of cheap and slangy language, and has listened, with profit to himself, to sermons which would have gone over the heads of most people. With as much care as the painter uses in selecting and mixing his colors, the artistic preacher deals with his choice and use of words.

Let the vocabulary stand as an illustration of various points which the artist preacher must note—balanced structure of the sermon, good elocution, proper posture, and all the rest. To achieve really artistic results in all these things, without letting any one see signs of the effort required means a more laborious and careful training than is given in any theological seminary or than can be imposed from without. Self-discipline is the only possible method of gaining such an end.

But many a fault in method is forgotten when the real artist sets forth his message. No one in his senses would advise a minister to preach as Phillips Brooks preached; no one in his senses would not gladly do anything to be able to make men see as Phillips Brooks made them see a wonderful vision of wonderful truth available for and adapted to the common man's life. Such preachers as he make of themselves channels through which the loving and healing mind of God pours itself out on men, and through which, on the other hand, the eye of a man seems to look up to the very glory of God. An artist like this matches his vision of the true, the beautiful and the good with an equally keen, adequate and sympathetic vision of men as they are. Such a vision may come from one's own experience of life; it may come from imaginative sympathy. It never belongs to the prig or the Pharisee. One cannot see men this way by looking down upon them, but only by looking around among them.

The artist, then, cannot disregard himself. He remembers, humbly, and with confusion of face, that a vision of the true, the beautiful and the good necessarily takes the form of the personality that perceives it. If that personality be heartily and wholly obedient to the heavenly vision, it is shaped by the vision into the form of the glory of Christ. "We shall be like Him," says the Epistle, "for we shall see Him as He is."

The more nearly such an inspiration is fulfilled, the more perfect becomes one's sympathy with men. Is it here that our most common and most fatal mistake is made? We try to make men feel that we share their interests. We join their lodges, we work—some of us—in their fields or their shops, we share in their sports, we adopt their ways of speech. All these things we have a right to do, and all these things we may more or less wisely do. Nevertheless, all these things—even the work and the play—are of the externals of life. The real man is where only one like Jesus can find him. One may belong to every lodge in his town; one may be able and and willing to turn his hand with decent effect to any kind of work; one may qualify as a champion in tennis or golf, or as an expert coach in baseball, but unless he brings to these activities and holds among them, a vision of Christ that is clear and strong and deep, he may degrade his ministry and himself by these very means. On the other hand, one who knows that attempts to do such things would make him a laughing stock, may nevertheless have such sympathy that in time of need men know him as a big brother.

If such a loyal, clear-sighted, brotherly personality perceives the true, the beautiful and the good in Jesus Christ, and makes his brother men share his vision, he is fulfilling the function of a Christian preacher. For all God wants of us is to persuade men to live as Jesus taught us to live.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

The index for the year April 1, 1920, to March 31, 1921, is now in pamphlet form and may be had upon application to this office.

* * *

Be sure to read elsewhere in this issue the offer of the Treasury Department of this Society regarding church equipment.

* * *

The following new folders will be ready for distribution early in September: "Ellis Island Today" and "A Missionary Church that is Missionary."

* * *

Delegates in attendance at the Federate School of Missions, Mount Hermon, California, which was held July 9-16, report a very fine display of denominational literature.

* * *

Churches which are holding missionary demonstrations and schools of missions will find it to their advantage to read the article entitled, "A Home Missionary Exhibit for the Churches," which appears elsewhere in this issue.

* * *

Readers of THE AMERICAN MISSIONARY will be interested in the general editorial on page 193 of this issue with reference to the October number of THE AMERICAN MISSIONARY, THE MISSIONARY HERALD and LIFE AND LIGHT, this to be a Survey number replacing the special Survey printed last year by the Congregational World Movement. This arrangement will serve the double purpose of a considerable economy and a larger reading.

* * *

This Society has again been called upon to render a distinctive service to the denomination in relinquishing for the Secretaryship of the National Council its own General Secretary, Rev. Charles E. Burton, who has been for seven years not only the chief of the Home Missionary Society, but the General Secretary of the Church Extension Boards. A more extended appreciation of his services will appear in a later issue of this magazine.

* * *

The general theme for home missionary study for the season 1921-1922 is: "Facing Our Unfinished Task in America." The titles of the Study Books are as follows: Senior, "From Survey to Service," by Rev. Harlan Paul Douglass; Young People, "Playing Square with Tomorrow," by Rev. Fred Eastman; Junior, "Stay-at-Home Journeys," by Agnes Wilson Osborne. The text-books this year are of unusual strength and will be of the greatest value for the use of individual classes and in churches where schools of missions are held. For further description, see THE AMERICAN MISSIONARY, June, 1921, page 116.

ON THE FIRING LINE

By Rev. David J. Perrin, Rapid City, S. D.

(Concluded)

FOR some years there was strife between the two small churches in Hill City, and the result was the death of both organizations. Under a reciprocity exchange, however, the field finally came under the care of the Congregationalists, and a Congregational Community Church was organized. Two years ago Rev. G. A. Wooden became the resident pastor, and has proved to be the man for the place. He is an untiring worker, a cosmopolitan, having traveled extensively and labored at various occupations.

When he took up the work at Hill City, he found no inviting field. There was a poor little four-room parsonage, sadly in need of repairs, to shelter his family and himself. The church building was a good size, but it was unpainted, had a leaking roof, broken windows and an unsightly interior. Of the congregation there remained but a discouraged remnant. In fact, it had been said,

"Only one man in Hill City attends church."

But a change has come. Within a week after his arrival the new preacher was the talk of the town. He had preached no sensational sermons—just a straightforward right-from-the-shoulder Gospel message. He had staged no spectacular reform movement. He had only shown a readiness to serve, to help out when needed. When a house was to be shingled, he could do it in half the time required by the old methods which had been employed. He has been a friend to everyone, and as a result of these years of effort, his congregations are large, filling, on occasion, the main auditorium, the lecture room and the gallery. His Sunday School is thriving and reaches out into the surrounding country with its home department. Men and women have been brought to the Master. The church has been shingled, a bell has been added, the interior beauti-



fully decorated, the exterior painted white, and now it stands, cathedral like, on the elevation overlooking the town, with the green pines as a background.

Work is carried on regularly in two other railroad towns. Mrs. Wooden is a licensed preacher, and is now the

money to purchase a portable organ for use in these camps. The pastor is more than a leader in community activities. When a fire breaks out, he is there to help fight it; if the family loses clothing and supplies, he is ready to share his own with the unfortunates, even though it means a



MR. AND MRS. NOWELL ON THEIR WAY TO AN APPOINTMENT

assistant pastor. Meetings are held at several outlying schoolhouses, for out in these beautiful valleys are people who have lived for years without religious services. Two lumber camps are reached occasionally. At a meeting of the Black Hills Association which was held not long ago, the ministers and laymen raised the

lack in the parsonage. During the influenza epidemic his nursing ability was taxed to the utmost. He ministered in many homes, and brought through safely everyone he undertook to care for.

All this is done for love of men and God, for Mr. Wooden receives a very inadequate salary. The upkeep of an

automobile which must traverse these mountain roads is also expensive, yet he has protested against increased missionary aid, and like Paul he labors with his hands, that he and his family may have the necessities of life.

Again let us return to the prairies—to northern Meade County, a field of many townships but only two small church organizations, having no equipment and meeting in school-

was sure of a railroad, but now no one knows when it will come. But come it must, in time, for this region has a fine sandy loam soil, good water, numerous mines of lignite coal and living streams. Fine crops are grown, but fifty, sixty and seventy miles is much too great a distance to haul bulky and low-priced crops to market. Hogs, cream and alfalfa seed are the main marketable products, but they have to be freighted over miles of



CHILDREN OF THE DAKOTA PRAIRIES

house or dance hall. There are people scattered all through this county, and they should not be allowed to become isolated, indifferent to the best things of life, or to indulge in petty neighborhood quarrels. Ours is the only Protestant work in this large section.

Some ten years ago this locality

gumbo, the best of earthen roads when dry, but terrible when wet.

Rev. and Mrs. Thomas Nowell have been laboring in Meade County the past year. They came from a city in England having a teeming population out to these prairies where there is hardly a dozen people to the square mile. The ride across

the gumbo, eaten bare by a host of prairie dogs, was worse than the ocean voyage, according to Mrs. Nowell. She had not suffered from sea-sickness, but was prairie-sick on her first stage journey.

The difficulties in traveling made it hard to make much progress in their work at first. But being English folk they were good walkers. They found, however, that the distances between appointments—there were four places, Red Owl, Fairpoint, Goldfield and Stoneville, to be cared for—were too great for them to negotiate on foot. In fact, it was a physical impossibility unless the number of services were cut down, which they disliked to do. At last a horse and buggy were purchased—for thirty-five dollars. The reason for the low price soon appeared. The horse balked in protest against long trips and the buggy broke down. Again it was necessary to walk, with the offer of an occasional lift by parishioners. At last they have a second-hand Ford, and the miles fairly fly by. Some say Fords balk on occasion, and when they do they are worse than a balky mule. Mr. Nowell, however, is a trained mechanic, and when necessary can operate successfully upon the vitals of the car.

Mr. and Mrs. Nowell both sing, and this is a great help in pastoral

visitation, which they emphasize, giving especial attention to the sick and afflicted. They are mindful, too, of the best development of the children, and plan for special social effort, which is so sadly needed where there is a scattered population. All this means winning their way to the hearts of the people. They live in conditions strange to them, and they are deprived of comforts which have been theirs in the land from which they came. But there is no complaining. Cheerfully they live sweet Christian lives, and it is not necessary to say that their example is powerful in influencing the people about them and in winning their admiration. Evidences of appreciation are not lacking. Mr. Nowell has declined offers to go to other fields where conditions would be more congenial. He says, "I am preaching to more people than many city preachers. God has revealed to me the real need here and that is His call to me." One of our members at Red Owl recently said, "We thought we needed a great orator in order to reach the people, but we have found a man who is in earnest, who speaks out of his heart, and who gets results."

We take off our hats to workers like the Salters, the Woodens, and the Nowells. We thank God for them. May their number be multiplied!



MORITZ E. EVERSZ—A VETERAN HOME MISSIONARY SUPERINTENDENT

I WAS the fifth of a family of seven, and was born in Buderich, near Wesel-on-the-Rhine, Prussia, in 1842. My father was the burgomaster of several villages, but realizing that his income was not sufficient to educate and give his children a position equal to his own, he decided to seek better opportunities for them in the Land of the Free, from which wonderful tales of productiveness and wealth had been sent back by the "Forty-eighters."

Steam navigation was then in its infancy, and when a friend inquired

if we were going to sail by steamer, my father remarked that it was bad enough to expose his family to the dangers of wind and wave, and he did not intend to court those sure to result from fire and steam as well. So we boarded a sailing vessel at Havre, France, and after twenty-eight days on the ocean landed in New York. I recall that the voyage was considered very successful for those days.

Travel by rail was also in its infancy. Pullmans had not been heard of and good coaches were few. We shipped as immigrants in a box car.

The comfortable seats consisted of boards on boxes. At Buffalo we took a lake steamer for Manitowoc, Wisconsin. My oldest brother and an uncle had preceded us to this country and had settled at Ripon in that state. After a ride of three days, much of the way over rough corduroy roads, we drove up before a little log house on a wide prairie. My brother rushed out to greet us. My mother, however, who had been the Frau Burgemeisterin, and as such had lived in the "Rathshouse," the principal

different conditions in Germany. We were industrious and thrifty, and we children began to attend the district school. Father had always been very enthusiastic over the sense of honor cultivated in the German army, but we learned to glory in the freedom in the new country, to appreciate the relief from military duty and the smallness of the taxes imposed. We came to be real Americans, and when the call for our services came, we were more than ready to defend this, our new Fatherland.

Ours was indeed a Christian home. I remember well how our family gathered together on Sunday afternoons and shared in a service at which my father read one of Krummacher's sermons to us. These Sunday afternoons were happy ones for us. My mother had strict ideas of how the Lord's Day should be spent, and when the sermon was omitted, she found opportunities for reading and meditation which always impressed us. I do not recall that we were ever forbidden to play games, but we came to feel that we should not engage in them on the Sabbath. During the warm weather, farmers who lived miles away would drive up on Sunday afternoons and ask us to sing songs and hymns, while my uncle would accompany us on his guitar.

After awhile some of us who were not needed on the farm went out to work. At the age of thirteen I was placed in a store at Ripon, and there I remained for some seven years. I began to attend the Episcopal Mission, and for a time enjoyed the services very much. When a church was built, however, everything became formal, and I decided to transfer my allegiance to the Congregational church, of which I became a member in 1860. I greatly desired to go to school, but having bought my time until I was twenty-one, and since I was still in debt for a part of the amount, I was greatly discouraged. I talked the matter over with a lawyer and he showed how, by teaching in



MORITZ E. EVERSZ, D.D.

residence in her native town, looked at the little home which had been prepared for us and exclaimed, "No! No! I had not thought of this! What are we coming to?"

For several years ours were the experiences common to immigrants, I suppose, except that ours seemed especially hard, since the farm hands we had brought with us soon deserted, and we had to cultivate our land according to the directions of books which had been prepared for entirely

the winter and working in the summer, I might obtain an education. The little schooling I had received, however, was not sufficient to enable me to instruct others. The difficulty seemed insurmountable, but I have always kept in mind a remark made by my lawyer friend: "Moritz, if it is in you, you will get an education." And when I was four years older, I was still young enough to begin and carry through my aim.

In 1861 the Civil War broke out. The first calls for volunteers were quickly responded to, but when six hundred thousand were asked for, we realized that the call was to each individually. I enlisted and soon after my younger brother followed my example. An older brother went with General Schofield as private secretary, and a year later my oldest brother was drafted and left his wife and children alone on the farm. Thus the four sons of a Prussian officer placed themselves at the service of the young Republic. They went with the consent and approval of their parents, who were proud of their loyalty.

Months before the close of the war I was requested by my former employer to return to Ripon as a partner in his business. However, acquaintance with young officers who had been students at Madison University had reawakened the desire for an education, although four years had been added to my age since I first decided I was too old to consider a college course. After weeks of earnest prayer and thought I was led to believe that if I were sure that it was God's plan for me to study, He would help me to carry out His will. He did. For eight years I was able to study without interruption, and while they were laborious years, they were also very happy ones. I worked as janitor, wood sawyer, farm hand, clerk and teacher, as the opportunity presented itself, and in 1871 I graduated free from debt.

After four years of work for the American Sunday School Union, I

received a call from Oberlin College to teach German in the college classes while pursuing my theological studies in the seminary.

During my second year at Oberlin I supplied the little church at Pittsfield, Ohio, and here I remained for two years after my graduation. I then accepted a call to the Olivet Church of Columbus, Wisconsin, and after six years in that place took the pastorate of the Hanover Street Church in Milwaukee. This church was situated in a part of the city given over to manufacturing and the people who attended were largely Europeans. The population was a changing one, and on that account was often discouraging. Nevertheless, we were happy in it and loved our people. At the end of five years we were making plans for the building of a new church, when I was asked by The American Home Missionary Society to succeed Dr. George E. Albrecht as Superintendent of the German work.

On January 1st, 1888, I took up my duties as supervisor of this important work. I first visited the German Department of Chicago Seminary, and then spent some time among the churches. I found that there were about fifty names in the Year-Book for 1889, but discovered that only a small per cent of these ministers had a place of worship. The outlook was disappointing, but we resolved to follow where He should lead.

Our brethren had sought to provide a means of communication and instruction through the monthly publication, *The Kirchenbote*, published by Rev. Henry Hess at Fort Atkinson, Iowa. We started a *Kirchenbote* fund, and by means of personal and letter appeals succeeded in raising about eight hundred dollars, which enabled us to satisfy Brother Hess and fully meet his claims. Since that time the paper has been a weekly, coming out with fair regularity.

There were other crises in our work

which we cannot take time to relate.

In 1910 I visited Germany and Russia, with the intention of providing our churches with needed hymnals and literature. It had also been the feeling of our people that German pastors from Germany were a necessity, and while this idea was both natural and attractive, I felt that this field was occupied and that German pastors from Russia would be a successful innovation. It seemed to me that this was clearly an open field for us to enter, and the result has justified my judgment. At the present time some eighty per cent of our churches consist of these people. We can count two hundred and fifty-six churches in the United States whose members have been helpful to their brethren in Canada, while the total membership amounts to eighteen thousand and more. In 1920 the benevolences of these churches totaled fifty thousand dollars.

Soon after this it became evident that with a new High School erected and manned at Redfield, South Dakota, there would not be sufficient work for the entire faculty at Redfield College during the preparatory course and the two years of college which naturally followed. Our courses were accordingly recast to meet the need of our students and churches, even if they should not connect with regular collegiate work. In

order to become less dependent, it was planned to secure an endowment of a hundred and twenty-five thousand dollars, and that among our own churches. Rev. John F. Reister, then of Billings, Montana, was elected to the task. It is most gratifying to note that he has succeeded in the goal set. Unfortunately, however, the war has so changed the cost of living that we are facing the problem of doubling our aim soon.

A most encouraging evidence that our labors have not been in vain is found not only in the number and character of our churches and in their continued growth during a seven-years' cessation in immigration, but in the fact that our people are now welcomed in all churches in all parts of the country.

Having felt for some years that a younger man should be found to lead this work, it is a great satisfaction to me to leave it in the hands of Dr. Herman Obenhaus, for many years my fellow laborer, and to congratulate both the churches and the Home Missionary Society upon his acceptance of the call. I know that he will justify the confidence placed in him, and ask for him the same confidence and trust which were so graciously given to me. With sincere gratitude for this confidence and trust, I lay down the work of the German Department, although I shall remain ever ready to serve where I can.



A REEL FROM THE CENTRAL SOUTH

By Superintendent Ricker of the South Central District

THE pictures which appear in this story are illustrative of a district whose imperial dimensions and ever-growing population recommended it to thoughtful people as a great and impressive missionary field. Great stress is placed on rural evangelism today, and in the states of Oklahoma and Texas there is a rural population of more than four million. The rural inhabitants of the

four states that make up the South Central District, mostly served rather indifferently by once-a-month churches, is more than seven million, and the pictures shown here present some of the recent achievements of our faithful workers on the field.

The Pastor at Chickasha

Rev. C. J. Kellner, our pastor at Chickasha, Oklahoma, took up this



MEN'S CLASS CONGREGATIONAL S. S., CHICKASHA, OKLA.

work in June, 1918. Radical difficulties had made it practically impossible to carry on the work. The most faithful were discouraged to the point of hopelessness. Steady, plucky, patient work has wrought wonders in the parish. Difficulties have been overcome, and there has been an increase in interest, attendance, morale and service. A hint of what has been accomplished may be gained by scanning the figures which give the Sunday School attendance for the last six quarters: seventy, eighty-one, ninety-eight, a hundred and seventeen, a hundred and twenty-seven, a hundred and forty-four. On Rally Day, behold—attendance, two hundred and twenty-four; offering twenty-three dollars! And this in spite of a community epidemic of whooping cough! The Sunday School enrolment is now two hundred. The school is well organized, with department superintendents, eighteen classes, a splendid corps of faithful teachers and several classes having a club organization.

The Men's Class

This is one of the most interesting developments of the work at Chickasha. The class is made up of a fine lot of men, interested in their church and community. The pastor is the leader and the meetings are held in the parlor of the parsonage.

Mrs. C. L. Larson, a lineal descendant of Reuben Gaylord of Iowa and Nebraska home missionary fame, who is an enthusiastic and tireless worker, has a growing club of husky, ambitious boys. So much are they in earnest that, lacking accommodations with the present church equipment, they propose to build a small club house on the church lot.

We do not mean to imply that the Chickasha work is predominantly a work of and for men and boys. The male sex was decidedly in the majority on Rally Day and the pastor declares that this is true of their regular services. However, the picture which follows will show that the girls and women of the church have an important part in its activities also.



SECTION 1—YOUNG LADIES' CLASS AT LAWTON

The Girls' Class

Mrs. Kellner has a class of young ladies which numbers forty—as large as the entire Sunday School enrolment three years ago. She is very enthusiastic about their interest and devotion, and the picture would indicate that she has good reason to be. Mrs. Kellner may be seen seated in the center of the group.

These girls are interested in every department of the work, and are direct evidence that the Chickasha church is not entirely a church for men and boys.

The energetic pastor of the Chickasha church has done much to arouse interest in the study of missions, using the Survey and denominational literature for this purpose, as well as stereopticon lectures on missionary subjects. A movie machine is used regularly every Friday and Sunday night, and reels of an ethical, educational, missionary and biblical character are shown. The attendance at these meetings taxes the capacity of

the building, good order always prevails, and the offerings meet the cost. I was much interested in the method followed on Sunday nights, when a short service, with sermon, precedes the picture, and the meeting closes with the pronouncing of the benediction.

This article cannot close without mention of the fine Christian Endeavor Society, which numbers twenty-five, and the Junior Society consisting of thirty live and energetic members. These are regular factors in the work and the interest manifested is unusual.

The dire need at Chickasha is for an enlargement of the plant. Plans are being considered, and a membership of fifty-eight, paying on an average two dollars per week per adult member, and all working people, are praying and studying the possibility.

Let us now turn to another interesting and promising field in the state of Oklahoma—Lawton—where

Rev. W. A. Roberts and his devoted wife are doing a sacrificial work.

Lawton, which has a population of some eight thousand, is picturesquely located near the Washita Mountains, and near are grounds very well suited to summer outings. The Annual Boy Scout Encampments of the state are held in Medicine Park, near by, while four miles to the north is Fort Sill. With it, during the war, was associated Camp Doniphan,

the cultivation of the boys and girls, the use of Boy Scout and Camp Fire Girl methods, and making every effort to preach interestingly to those who came to the meetings, had results. Interested little groups were formed, groups that gradually grew larger, and were finally organized for action. Thirty-five new members were added to the church; the Sunday School has grown; the Ladies' Aid is doing an aggressive work; and a Christian En-



JUNIOR BOY SCOUTS, LAWTON, OKLA.

noted for its School of Fire, the largest in the United States. Camp Doniphan passed with the war, but the School of Fire is still a feature at old Fort Sill.

The Lawton church has experienced many vicissitudes. When Mr. Roberts came to the field last August, he found a discouraged membership and suspended activities, but with rare courage, faith and resourcefulness he took up the work. The number in attendance when the first attempt was made to gather up the Sunday School was five. However, diligent visita-

tion, the cultivation of the boys and girls, the use of Boy Scout and Camp Fire Girl methods, and making every effort to preach interestingly to those who came to the meetings, had results.

Happy Easter

Easter Sunday in Oklahoma was a very bitter day. *The Daily Oklahoman* estimated that the freeze which occurred at that time cost the state \$11,250,000 owing to the loss of its fruit crop. Pastor Roberts, with the aid of a mimeograph generously loaned by the President of the Board of Trade, made use of a plan which attracted the children and promoted church attendance on that day, in spite of the inclement weather, which

kept the Beginners and Primaries away. Sixty-five were in attendance in response to the pastor's urgent invitation. The Endeavor meeting registered forty, and the church services were a great success. In the evening thirty soldiers in uniform

some time to come, it is gradually making an important place for itself in the community. The pastor and people are working together, and there is no question but that their influence is extending in many directions. Congregationalists everywhere



You are invited to the EASTER EGG HUNT that starts from the CONGREGATIONAL CHURCH SCHOOL at 5 o'clock on Saturday afternoon March 26th.

Bunny has hid a big colored goose egg for you at the South Side Park. (Just the size of the egg in the Picture.)

THE FIRST CONGREGATIONAL CHURCH SCHOOL
at
THE CENTER OF CHRISTIAN FRIENDLINESS

Remember -
Be at the
Congregational
Church on the
corner of 7th
and C at five

O'clock and bring this invitation which will admit you to the HUNT.

On Easter morning at 9:45 o'clock your Church School meets. Be there on time and get your greeting card. Bring your parents or a friend.

EASTER GREETINGS from your Pastor and Superintendent,

Lawton, Oklahoma.
March 25th, 1921.

Wm A Roberts

were present, and everyone was encouraged and prompted to put forth more strenuous efforts to make their church a power for good in the town and state.

While conditions make it probable that the Lawton church will have to keep up its fight for existence for

should be interested in the enterprise, and it will be a great help and comfort to these workers at the front if the sympathy and support of the denomination is extended to them until such time as they shall achieve a deserved and permanent triumph. They believe it surely will come.

CONCERNING COLLBRAN

By Malcolm Dana, D. D., Director of Rural Work

SOME time ago an account of the difficulties which had arisen in our work in the Plateau Valley Demonstration Parish appeared in THE AMERICAN MISSIONARY. It is with genuine pleasure that we publish the outcome of the canvass which was made to meet this emergency and which has in a measure overcome some of the obstacles which confronted the enterprise.

First, on June 26th, Rev. Rockwell Harmon Potter, President of the Church Extension Boards, and Rev. Frank L. Moore, Secretary of Missions of The Congregational Home Missionary Society, visited the field and met the canvassing committee. They reviewed the results of the recent financial drive, and found that in some sections of the valley ninety per cent. of the people had given pledges of some sort. This was a truly remarkable showing in view of the fact that many of these people lived eighteen miles from Collbran. The visitors expressed doubt as to whether such a result could be duplicated anywhere, especially when the adverse financial conditions prevailing throughout the valley were taken into consideration. The funds pledged were deemed sufficient to meet a condition imposed, namely, that they should be sufficient to guarantee the future completion of the Community House should the Extension Boards furnish, by grant or loan, money for the immediate erection of the church house unit. This fact was certified and half the money has been paid



A VOLUNTEER SERVICE

over. Lumber has been ordered, contracts are being let, and building operations will be under way in the near future. The third and last unit of the Community House will be built next summer by local funds now pledged.

During the last four months twenty-two persons have joined the Collbran church, seventeen by profession of faith. Another group will join in the near future. The church is now in fact as well as theory a community church, for the best brain and brawn of the community are in its membership.

Rev. L. M. Isaacs, the Director of Extension Work throughout the larger parish, has been doing a persever-

ing and consistent work. It was largely due to his able ministry that the Plateau Valley Methodist Episcopal Church formally entered the movement. The extension work is in full swing, with Sunday and week-day services being carried on at four outstations. Miss Gertrude Campbell, commissioned for the summer by The Congregational Sunday School Extension Society, is ably assisting in it.

Rev. W. D. Barnes, of Osceola, New York, has accepted the pastorate of the Collbran church left vacant by the resignation of Rev. James F. Walker, and will begin work Sep-

tember 1st. Every word that has been spoken concerning Mr. Barnes singles him out as just the man to "carry on" at this important time and place.

A financial "come back" has not yet been registered and additional funds will be needed; but the crisis is passed and a growing spirit of optimism prevails. With the church house equipment the larger program contemplated can be more and more completely carried out. The sincere thanks of the community are tendered to those who have generously stood by them and shown their faith in the enterprise.

A HOME MISSIONARY EXHIBIT FOR THE CHURCHES

By the Secretary of Promotion

Increasingly of late churches have been writing to this Society asking for charts and photographs illustrating the work home missions is doing, which may be loaned to churches for a period of days, to be used in connection with Schools of Missions and to be displayed at other missionary or general church functions and which also might be utilized at meetings of local associations and state conferences.

This Society is now in a position to fulfill such requests. Thirty charts, five feet by two and a half, were prepared by this Society for use in connection with the sessions of the National Council recently held at Los Angeles. In the preparation of this exhibit a general use of the charts among the churches was in mind. Any part or the whole of this exhibit may now be secured by any church which will pay the express charges to and from New York.

Three of these charts are illustrative of the salary situation: three of the relation between home and foreign missions; three exploit our new literature; two are general; a set illustrates the work of the Woman's Department, while the balance bear enlarged photographs, topically arranged, visualizing the various phases of this Society's work.

The entire exhibit comes boxed in three cases of ten each. Churches may secure one set or the entire series, according to desire. Each case weighs about one hundred and fifty pounds. Ask your express agent regarding the cost of shipment to and fro.

We have also about one hundred photographs, enlarged, and bearing titles, which we shall be glad to loan on the above terms. The weight of these is about fifty pounds. Information may be had and reservations made by addressing the Publication Department of this Society.

The Church Building Society has a similar set of ten charts which it will be glad to loan and the Sunday School Extension Society has had such charts for some time.

Any church desiring to get the full entire series may secure for itself a first-class ocular demonstration of the entire sweep of the work of the Church Extension Boards.

CONGREGATIONALISM IN ACTION IN AN OIL CENTER

By Rev. Samuel Holden, Roseland, La.

PORT ARTHUR, with its cosmopolitan population of not less than twenty-five thousand people, ranks as one of the leading oil industrial centers of the world. It is located on the Sabine-Neches Canal, in the extreme southeast corner of Texas, about twelve miles from the Gulf of Mexico.

In the output of oil the Standard Oil Company of Bayonne, New Jersey, approximates the Gulf Refining Company of Port Arthur, and the Texas Company of the same city runs a close second to the Gulf. These two immense plants employ about ten thousand men, and Chamber of Commerce statistics show from these two refineries a total of five million barrels of refined oil is shipped monthly, mostly by water, which brings a large number of sailors to the city. And these are not the only economic interests in Port Arthur, large as they are, for there other industries which total a pay roll of half a million each month.

The educational institutions of the city have been backed by the oil refining interests from the beginning, and today it has a public school system and equipment that is second to none in the state. The Franklin School building, which accommodates twenty-two hundred pupils, is the last word in school architecture, and if built today would cost fully a million and a half. Motion pictures have been taken of this school and widely shown throughout the state as an inspiration for better buildings and equipment. There is also a college in Port Arthur, built by John W. Gates, the founder of the Texas Company. A public school for Negroes has been erected at a cost of two hundred and fifty thousand dollars, exclusive of equipment.

A spirit of good will prevails between the employers and their employees. The men work eight hours a day and are given two weeks vaca-

tion with pay. There are recreational organization and nursing service and medical attention are provided for the families of the working men. A noon-day lunch is served to the workers at cost, in the plant cafeteria.

There are twelve white Protestant churches in the center of this busy life, but the city is by no means over-churched; in fact, the statement has been made that if all the white people of Port Arthur decided to attend church, it would be necessary for each church to hold eight full capacity services to accommodate all.

Our Congregational church is situated in the center of things, about four blocks from the business section of the city on one side and the Franklin School on the other. It is one of the oldest religious organizations in Port Arthur, and throughout its history has been a potent factor in the moulding of public opinion. While it does not rank first in membership among the churches of the city, its congregation is made of people who are in constant demand at social and civic functions pertaining to the development of the place. The congregation not only raises fifty dollars per capita for their own work, but contributes time, money and energy to all community efforts. The program of service, under the leadership of the able pastor, wields a large influence in many forward movements.

Unfortunately, the church does not have the facilities to accommodate any social service work, but the minister and members take a leading part in advocating and promoting such work in and through such institutions as the Boy Scouts, community music, the Red Cross, the Federated Woman's Home Missionary Society, a day nursery, and a public library. The Congregational church has been glad to contribute committee, membership and board work to all these movements.

The pastor, Rev. William I. Caughran, has a program that keeps him busy seven days a week. In addition to his activities among his own church members, he is in constant demand as a public speaker for social and civic affairs. During the war he was Chairman of the Second War Fund Drive of the American Red Cross, which raised the largest sum of money ever secured for benevolent purposes in Port Arthur. At present he is on the Executive Board of the Red Cross and Chairman of the Home Service Committee, with a full-time paid worker under the committee's direction. He has also served as Secretary and Chairman of the Lions' Club, an organization of sixty business men. His latest achievement along this line is the federation of all the social welfare agencies of the city, which has in contemplation a survey of the community to discover the exact social needs of its people and to bring to bear all the resources of

the community, in order that they may intelligently solve the problems confronting them. The object of the minister and his people is to make the Congregational church a center of inspiration from which will emanate influences that will help all the people to properly function in all the true relationships of life. Past experiences along these lines justify the program.

It should be stated that a gift of a Ford car to this field by the Woman's Home Missionary Union of Massachusetts has enabled this busy missionary to perform services which would otherwise have been impossible. When I think of this splendid minister away from the beaten paths of Congregationalism (there is no other Congregational church within a hundred miles) presenting the Puritan ideals in a telling and effective way, I am deeply impressed with the invaluable service the Home Missionary Society is rendering to the nation and the Kingdom of God.



A COMMUNITY WORK IN THE KENTUCKY MOUNTAINS

By Rev. James G. Evans, Stearns, Ky.

ON June 5th the new church building at Stearns, Kentucky, was dedicated, and there were found to be sufficient pledges to cover the entire cost of construction. There is a church auditorium, a large Sunday School assembly room, and five class rooms. The equipment is modern in every respect. The building is electrically lighted, and is heated by a furnace. This is the pastor's second year on the field, and both he and his people feel that the record of accomplishment is certainly a fine one for a church that has been organized only two years and a half.

During the month of May a series of special services were held. The

interest was remarkable and the meetings were a pronounced success. As a result, thirty-five adults were received into the church, which more than doubled the membership. The names on the roll prior to these meetings numbered only thirty.

Great things are expected to result from community work in the Kentucky mountains. During the summer months Miss Dorothy Cooper, of Rutland, Vermont, has been assisting on the field. She was commissioned by the Sunday School Extension Society for the summer and it is felt by all that her appointment to this field was a move in the right direction.

Come, and let us go up to the mountain of the Lord; . . . and He will teach us of His ways, and we will walk in His paths.

MATERIAL AIDS

Motion Pictures

The writer of a recent article dealing with motion pictures and the church, stated that over 6,000 churches in the United States are equipped with motion picture machines. To those Congregational churches already using the motion pictures, a request is made for a brief report giving your experience. Churches thinking of purchasing equipment will be glad to know that through the Home Missionary Society a worthwhile saving in the purchase may be effected.

Stereopticons

Many churches are using stereopticons and we desire to compile a list, this information not having been gathered before. Will you fill out and return the blank at the bottom of this page? Several makes of stereopticons are offered through the Society at practically wholesale prices.

Mailing List Equipment

Many churches could strengthen the work of the minister and promote the welfare of the church by the proper use of a machine and plates for addressing envelopes and cards. There is a hand machine on the market, costing about fifty dollars, and using a metal address plate, which is suitable and very satisfactory. Address plates of church members, Sunday School teachers, or other lists can be prepared by us at a cost of four dollars and fifty cents per hundred. It then becomes a light task to send out notices and announcements from time to time.

Printing

Perhaps also we can be of assistance to you in the matter of printing. Where the distance is not too great and if sufficient time is given us, letterheads, forms, and printed notices can be made in our printing department. Unless a large quantity is desired, we can furnish these at more reasonable prices than a commercial printer.

Questionnaire

1. Have you a motion picture machine? What make?.....
2. Are you considering the purchase of one?
3. Have you a stereopticon? What make?.....
4. Are you thinking of purchasing a stereopticon?

Remarks:

Church Town..... State.....

Signed

Please fill out and mail to The Congregational Home Missionary Society (Purchasing Department), 287 Fourth Avenue, New York, N. Y.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for Nat'l Work	
MONTH OF JUNE	Last Year.....	7,220.00	1,842.15	9,062.15	2,102.57	6,959.56	2,890.24
	Present Year...	14,323.25	2,763.42	17,086.67	6,493.97	10,592.70	7,513.24
	Increase.....	7,103.25	921.27	8,024.52	4,391.40	3,633.14	4,623.00
	Decrease.....						
THREE MONTHS FROM APRIL 1	Last Year.....	34,090.94	7,170.30	41,261.24	8,665.40	32,595.84	14,336.51
	Present Year...	45,877.39	10,202.40	56,079.79	18,684.57	37,395.22	32,133.61
	Increase.....	11,786.45	3,032.10	14,818.55	10,019.17	4,799.38	17,797.10
	Decrease.....						
MONTH OF JULY	Last Year.....	22,374.04	2,850.04	25,224.08	15,008.67	10,215.41	5,651.93
	Present Year...	15,132.99	2,327.23	17,460.22	6,390.47	11,069.75	9,578.47
	Increase.....					854.34	3,926.54
	Decrease.....	7,241.05	522.81	7,763.86	8,618.20		
FOUR MONTHS FROM APRIL 1	Last Year.....	58,402.48	10,020.42	68,422.90	23,674.07	44,748.83	19,988.44
	Present Year...	61,010.38	12,529.63	73,540.01	25,075.04	48,464.97	41,712.08
	Increase.....	2,607.90	2,509.21	5,117.11	1,400.97	3,716.14	21,723.64
	Decrease.....						

FLUCTUATION

It is difficult to compare the contributions of the first four months of the fiscal year with those of 1920 on account of the C. W. M. payments which began in May of last year, being made irregularly at first and entirely through the national office, thus affecting the amount of payment to and from the states. Perhaps the best gauge of the present rate of contribution is found in the "net available for national work" in July, which shows an increase of \$854 or 8.3%.

The missionaries on the field are scanning these tables from month to month with great concern because they know that without a considerably larger increase in contributions it will be necessary to curtail the work and that it will be serious. Let us all join our prayers with theirs that the Christian devotion of us all may be adequate to the testing of these days.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amounts to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

"Even these least presents the test of true discipleship"

Indians number in America some 350,000. Historically our country has misused them; economically she is in danger of pauperizing them. Through the church we are taking to them redemption; with the school we are delivering them from darkness.

* * *

The Negroes of the United States number twelve million. Nine million live in the Southland.

In this work we now have thirty-three schools and 208 churches. The schools are of all grades, with emphasis upon normal training, and including industrial and agricultural instruction and demonstration.

* * *

The Highlanders are the descendants of the Anglo-Saxons of the early colonial days. They have lived apart from the currents of modern development. The American Missionary Association provides the school with its normal training calculated to furnish leadership for this rugged stock, from which came Abraham Lincoln.

* * *

The Orientals of the Pacific Coast constitute our most human contacts with the far East. Here we provide schools and churches for the Chinese and Japanese.

* * *

The Islanders in Porto Rico and Hawaii, among "the least of these," are not forgotten. A subsidy is granted the Hawaiian Board which is carrying on missionary work in those islands. In Porto Rico, by arrangement with other denominations, we share the service to the most poverty-stricken population under the Stars and Stripes. For 100,000 we provide fifteen workers, with church, school and a splendid hospital for a region otherwise wholly unserved by medical science.

* * *

Six hundred employed workers on salaries of \$400 and board, furnish schools, churches, agricultural and industrial training, and medical service to the millions handicapped in our own land.

* * *

The high schools and colleges for Negroes of the South must be strengthened, enlarged and the standards raised by means of missionary aid. Public funds will support much of this in time, but the demands for leadership in health, economic life, ministry and education cannot wait for the slow support from general public opinion for these higher educational needs.



FIVE O'CLOCK TEA IN THE JAPANESE BOOTH AT THE NATIONAL COUNCIL MEETING

WHERE THE SUN SETS

By Secretary George L. Cady

PROBABLY no title one could choose would be more challenged by the ever alert Californian, for he is quite sure that the sun rises as well as sets in his native state, and it would seem that he could make his boast good as he points to his cloudless sky.

Seventy-five years ago there occurred two events seemingly unrelated to each other and surely unknown to each other. A determined band of men and women gathered in Albany, New York, and organized The American Missionary Association in behalf of the outcast and oppressed in 1846 and that same year a little colony settled on the Pacific Coast and founded a city to be known as San Francisco. Neither one of those companies would have dreamed that in 1921 the sons and daughters of the Pilgrim Fathers would be gathering on that same Pacific in a great and serious Council and above all they would not have dreamed that the journey would be accomplished in five days and in Pullman cars. I never pass beyond the Missouri River—which could be called our real frontier three quarters of a century ago—and then on over those vast prairies, then through those interminable miles of endless sage brush and heat and sand of Utah and Nevada, without closing my eyes and seeing a cloud of dust on the horizon issuing above a long winding train of ox teams and wagons. Plymouth watching the rising run over

the blue Atlantic and now celebrating her Three Hundred Years of history, may smile at San Francisco's infancy of only seventy-five years, but California knows that their founders were cast in the same heroic mold and that the setting sun really points to those problems of the Orient and the Pacific where history is yet in the making.

May I confine myself here to just the story of the Association doings at the Council? Seldom has there been such a large number of our Association workers gathered together and surely never such a representation of the different groups of peoples to whom the Association ministers. As they sat upon the platform that afternoon, well named "The Rainbow Section of the Congregational Army" by Dr. Van Horn, the genial presiding officer in the absence of President Boynton, the local setting gave an opportunity to feature the Oriental work as never before. In the middle of the program there came trooping down one aisle our Japanese Sunday School with the flags of the two nations while down the other aisle came our Chinese Sunday School with the flags of the two Republics. Each sang a song in perfect English and the audience, which at both services practically filled the great auditorium, broke into a splendid applause. Immediately after this Oriental exhibit, Rev. Paul B. Waterhouse, our worker among the Japanese during the past year, spoke on the Japanese question in California. It was a pleasure to find that Congregationalism in California is true to the faith of Christian Democracy and Brotherhood for it was quite evident that they have not been tempted away from that faith by the poisonous propaganda of Hearst or the wiles of self-seeking politicians. The Association will gladly exhibit our Japanese or Chinese pastors and people with any other alien people for intelligence or Christian Americanism. A splendid opportunity was given the officials and members of the Executive Committee to see this Oriental work in action as they visited the missions on Sunday in Los Angeles, but Dr. Maurer said, as he viewed the miserable buildings in which our missions are now housed, "It is an unwritten law that the A. M. A. buildings should be a little bit worse than any other erected for religious purposes." If the Council were to reassemble there in five years, we believe we could give them a more cheering sight for the Japanese Mission is already negotiating for a new home and perhaps it is providential that the Chinese Mission has been forced from its former impossible quarters—a better place must be and will be provided.

The Report of the Executive Committee, written by Mr. Rogers but read by Mr. Danforth, gave a frank and fearless statement of our problems. The year will be closed without debt on the books, if we use legacies which ought (from a good financial point of view) to have been laid aside for permanent productive funds, but we are piling up a debt in a depreciating plant which renders its bill every year with compound interest and the day is not far off when the debt will be collected in plants utterly unusable.

Secretary Brownlee made his first appearance before our National Council for the Association. He laid aside his regular address and entered into the



CHINESE MISSION, BERKELEY, CAL.

real problems confronting the Association. In his clear and luminous and yet hopeful statement he accredited himself to all present as one who will soon be master of his department.

Mr. Vennink then followed with a forceful presentation of the Indian needs and work and Mrs. Wilcox, in her usual strength and grace, gave some Thumb-Nail Sketches of the work and its challenges here and there.

There was a surprising number of representatives of the colored Congregationalists there—all products of our seventy-five years of investment in the work of that race. Dr. Proctor spoke to a full house and an appreciative one at the noon meeting. There are thirty thousand Negroes in Los Angeles. It was significant that rumors were about in the Negro community that plans were laid for an attack on the Negroes of the city on the Fourth of July. The rumors were groundless, but it was a sad thought that there should be ten million of our people who live in almost daily fear all over our land—a fear not only for the safety of their loved ones but a fear also that their rights will not be defended by the law and that for them Democracy will prove to be a failure. That the fear is without foundation in thousands of places does not lessen the pitiful mental strain under which many of them live, nor does it lessen the shame that what has taken place in hundreds of other places makes their fear not entirely irrational.

But in the evening the Race Problem as such had its innings. Dr. Huget, with his usual optimism and eloquence, called all our people to “go up

to it, put your hands on it, bring it out to the light," for thus most fearful things disappear. One sentence he quoted is worth repeating here: "I decline to recognize the mental attitude of the man who does not recognize that two things may be different without being inferior." The address thrilled with courage and hope. Dr. Huget is a valuable member of our Executive Committee and we rejoice in his election to the Presidency of The Church Extension Boards. Wherever he goes, his big heart will perform a beautiful service for all true things and all upward glancing men.

And then Dr. DeBerry of Springfield made such a plea for fair play and justice for his race that he held a church full on a hot night for almost an hour. His topic was "The Larger Freedom For Which the Negro Pleads," and he said the Negro demanded:

1. A larger mental freedom,
2. A freedom from self-contempt.
3. A freedom from self-consciousness.
4. A larger industrial freedom.
5. A larger social freedom.
6. A larger political freedom.

It was all summed up in one luminous sentence, "A man's chance in the work of life, no more, no less, will satisfy the Negro."

And, of course, we had the incomparable Fisk Quartet or Quintet there,



CHINESE PASTOR AND FAMILY, BAKERSFIELD, CAL.

and how they did sing! The people could never hear them enough and there seemed no end to their willingness to please. Again and again were they called for and they never refused. At this Council they sang, not only for the Association, but for every other organization there and the Association rejoices in this opportunity together with Fisk University of serving the whole Church.

One of the most significant events was the dinner which we gave to all our workers and representatives who were present. Over eighty sat down to the table in the Y. M. C. A. and splendid groups they were. Porto Rico would have been the only one unrepresented had it not been for the presence of Mr. Scheibe, who had been there before coming to Albuquerque. But Hawaii was there with Secretary Judd and Ex-Governor Frear and Mrs. Frear. Each group was introduced and among them Dr. Barton, the new Moderator of the National Council, and Mrs. Barton. In a few appreciative words Dr. Barton told us that he began his work as an employee of The American Missionary Association and in that work his son, Bruce, was born. It is with no small pride that he looks back upon the fact in his history and it is with no less pride that the Association calls him still her very own.

The Association desires to extend to Dr. Burton our heartiest welcome in the larger field as the Secretary of the Congregational Council. It is inevitable that he shall be thrown into the most intimate fellowship with all the forces working under the Congregational Churches for the extension of the Kingdom. He has been our next door neighbor for some years, brotherly, interested, large-hearted and sympathetic. Nothing that is dear to the heart of our Master is foreign to his heart and the various problems of the Association already know him as a friend. We not only extend to him a welcome, but we pledge him our hearty cooperation.

In many ways the meeting in Los Angeles will stand out as the very best the Association has had and will so stand until it is surpassed by the Diamond Jubilee meeting in New London on November 9th and 10th.



IS CHRISTIANITY ONLY A MIRAGE?

By a Missionary

“**I**S CHRISTIANITY only a mirage, Teacher? Is it only a mirage?” There was a world of pathos and earnestness in the face and voice of this young Japanese farmer as he and his wife sat around the table with the worker from The American Missionary Association, after having shared with him their noonday meal in their rough bunk-house out in the fields of the Imperial Valley in Southern California. The missionary had

known this young man in Japan and had heard from the lips of his former pastor, the story of his early boyhood.

It was quite a number of years ago, in Kobe, Japan. They were organizing a campaign to raise money for a new church, the old plant being totally inadequate for their growing work. This earnest band of Japanese Christians were gathered together to pledge what they could for the new church. The Ladies' Aid pledged so

much; the men's organization, not to be outdone, doubled the amount; here and there individuals were pledging as much as they could out of their meager incomes, when suddenly up jumped a little boy about ten years old, named Miyake San, and said, "I'll pledge fifty yen for the boys!" A ripple of laughter went around the room. How could that little group of boys raise fifty yen (twenty-five dollars) for the church! Why it was impossible. If those kids pooled all the money they had in the world they couldn't produce twenty yen. Little Miyake San was merely carried away by the enthusiasm of the others and didn't really know what he was saying, were the thoughts of the older people as they started to ignore the pledge so utterly impossible of fulfillment. But young Miyake San insisted.

"No sir! I want you to put down our pledge! We boys will give fifty yen!" So, to please him, they put it down. "Fifty yen from the boys of the Sunday School," with no idea whatsoever of the pledge being redeemed.

But young Miyake San gathered the boys around him and said, "See here, a friend of mine has promised to give me a lot of picture post-cards of Neeshima (the founder of the Doshisha Christian University), and if we'll go out on the hills and pick wild flowers and make bouquets and put these post-cards with them, we can sell them for ten sen apiece and make a lot of money!" So they set to work with a will and soon, scattered all over that city, were little boys selling flowers and post-cards. The pastor one evening was walking out in the suburbs of Kobe, on his way to see a sick parishioner, when suddenly from the roadside in the dusk of the evening twilight a little boy accosted him. "Say mister, don't you want to buy some flowers?" "What are you selling flowers for, at this time of night?" asked the pastor. "Oh, we boys are raising some money

to help build a new church and we've earned a lot of money already! Won't you please buy a bunch? Here is a post-card that goes with it too. It's only ten sen." So he bought the flowers and the boy went away happy. Early and late those boys worked, under the leadership of Miyake San. When the day came for them to redeem their pledge, they brought in nearly sixty yen instead of fifty yen which they had promised, much to the surprise of everyone in the church.

So, as they sat together, the missionary and Miyake San now grown to young manhood, he told the story of his later life. "When I left school," he said, "I went to work with my two brothers who had a fairly flourishing business in Kobe. But I didn't like some of the methods practised in that firm. At last I told my brothers that I was going to leave them and go to America.

"Why, what's the idea?" they asked. "Aren't you making enough money?" "No, it isn't that," he replied, "but I want to go to a Christian country. I want to live and work with Christians, with people who are honest, whom I can trust and who will trust me. I don't care how low down I'll have to start, or how hard I'll have to work, but I am a Christian and I want to live and work with Christians."

So he left his home and his brothers and his country and came to America! "Christian America!" thinking very naively, very childishly, if you will, that in "Christian America" everybody was a Christian, and to be trusted as a brother. He came, trusting every American whom he saw. The story he told that afternoon, of how his trust had been abused and violated, of how he had been cheated and deceived by those whom he had supposed were Christians, because they were Americans, made the face of the worker burn with shame for those countrymen who, of course, were not Chris-

tian at all. The story is too long to tell, but just one incident might be mentioned. An American neighbor told him that if he would clear off a certain piece of land and put it in shape for cultivation he could have the use of it for the next three years without further charge for rental. It was a verbal agreement, for surely a "Christian" American could be trusted! So Miyake San went to work with a will and succeeded so well that in the first year he was able to get a partial crop from a portion of the tract. By the planting time of the second year it was all cleared and ready for use. Then the owner came, demanding a high cash rental. When the "Jap" indignantly refused, reminding him of his promise of the year before, the owner denied making any such promise and drove the "dirty Jap" who was "trying to sneak out of paying his rent" off of his land and used it himself! "These 'Japs' are tricky, you know, and you have to watch them every minute or they'll cheat you out of your eye-teeth!"

"Down here in the valley," continued Miyake San, "sometimes in the distance you can see a beautiful lake with mountains and trees reflected in the still waters. It is a beautiful sight! Then suddenly it disappears—it is only a mirage! and

often I've sat here in my bunk-house in the evenings after work and wondered if Christianity were only a mirage too. Ever since I was a little boy in Sunday School, way back in Japan, I've loved Christ and thought His teachings were the most beautiful in all the world! I've loved them and tried to follow them, but now in Christian America I wonder if after all it is anything more than a beautiful picture. Teacher, is Christianity only a mirage?" There were tears in his eyes as he asked the question which trembled on his lips.

The question comes right back home to us here in "Christian America:" How much does Christianity really mean to us after all? Is it merely a beautiful teaching, a dream of an idealist, a mirage that vanishes in the heat of practical every day life?

Someone sneers, in the bitterness of the recent election, at the Utopian vision of a Universal Brotherhood of Man.

Is it true that we cannot work out our economic and social relationships one with the other, one race with another, on the basis of fair-dealing founded on the principles which Christ laid down for us? If so, then perhaps after all Christianity is only a mirage!



"TRIED BY FIRE"

By Mauna Loa

THE President of the HAWAIIAN BOARD OF MISSIONS called the meeting to order. Someone offered a solemn prayer, and then came the business for which the meeting was called. Japanese evangelists and American secretaries presented to the members of this Board stories of persecution. The facts were substantiated beyond the question of a doubt. Japanese pastors and evangelists and Christians were being persecuted. This oppression was bitter

and persistent. People generally understood that the Buddhists were back of it. It was a persecution by members of the same race stimulated through a big misunderstanding and fired to a passionate zeal by a religious motive. It was reported that in many districts Japanese Christians were not being treated as America demands that all should be treated. The warm, red blood of pastors and evangelists was fired to protest. The meeting was called in order to secure

the influence and backing of Board men in behalf of a bitterly persecuted group of faithful people.

When the facts were all in, there seemed to be but one way to go. Members had been horrified at the tales which were told concerning one particular district, where it was said that no Christian could buy food in a Japanese store in his village. A Japanese Christian Church with 48 members was located there. Most of them were plantation laborers. Their children in school were scorned by their playmates. Women were taunted and bothered at their work and in their homes. Vague rumors had it that one of the number was bitterly hated, that dynamite was put in front of his home and exploded there, but he escaped with his family.

An old man rose in that meeting whose years had given him opportunity for far vision and sympathetic understanding of the Japanese people. He spoke feebly and briefly, but here is his message:

"Brethren, persecution has never killed a church. The people in far-off Japan have made their magnificent progress in Christian affairs by facing persecution at least as bitter as this of which we have heard. It was not in Christian America where there are sympathetic hearts and helping hands and a protecting law. It was in a country where these things were not found. It would be a fatal mistake for us to prosecute those who persecute our brethren and sisters on that island, and to raise money for their legal relief. It is hard for us to see them suffer, yet what they need is not so much the special protection of law, as the protection of the Spirit of God, which comes through prayer. Let us pray."

Here he poured out his soul to the Christ who promised his disciples, "Lo, I am with you always." After his prayer, the meeting adjourned. They had voted to send a word of sympathy and brotherly love; and a word of cheer and of counsel to the

churches, especially this one church, reminding them that the victory is "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

They were bitter days in that section for the Christian Japanese of Hawaii and some have fallen away from the faith. There was no honor in being a follower of the Christ. All of them understood better what his Gethsemane meant. The only protection which was afforded them other than the protection which every American has a right to in the law, was the prayers of God's people, that in their hour of trial their faith should fail not.

About a year later this same Board made an appeal to the churches of all races for financial support of a Centennial Fund. The aim of the Board was to commemorate the Centennial of Missions in Hawaii by raising an endowment to help "carry on." The goal set for this Fund was high and it was hoped that the citizens of this territory regardless of race would take an active part in securing it. The pledges were coming in from rich and from poor. The smallest contribution was ten cents, the largest contribution was many thousands of dollars.

There came a letter from that persecuted church with its 48 members. It was not written in the finest kind of English, but its message was clear. "We Japanese Christians of Olaa hereby pledge to the Centennial Fund the sum of one thousand dollars, payable at the rate of fifty dollars a month for twenty months."

There were many splendid contributions to this Centennial Fund. But those who know the story of Olaa district, feel that the most magnificent contribution is the one that they have made.

That is not all of the story. The church has come through its Gethsemane. It has raised money toward a new home for its pastor. Its members have contributed toward a Ford automobile, to be used by the pastor

and the church people to carry the message of Jesus to the far distant camps where the pastor and the church could not otherwise go. In this little section of our glorious island the story of the olden days repeats itself. "I can do all things through Christ who strengtheneth me."

The fires of persecution have subsided. Out of the experience has come a new faith, "tried as by fire." The Christian way is again victorious. "He drew a circle and shut me out, Heretic he called me and a thing to flout:

But love and I had the wit to win,—
We drew a circle and took him in."



PUBLIC SENTIMENT IN THE SOUTH

A SOUTHERN gentleman of Christian character and influence took occasion courteously to criticise an editorial article in the AMERICAN MISSIONARY and wrote us upon "The Negro Problem" as follows:

"The average white man reasons thus, educate the Negro, elevate and Christianize him, he will say that he is fit to have the ballot placed in his hands and take part in governmental affairs. There is no answer to this but to say it is true, and the only remedy I see is to so formulate our laws as to perpetually disfranchise him, and let him understand now that he is never to vote or to hold office. But it ought to be done in such a way as to assure our white people that there never will be a time when a member of the Negro race will be allowed to vote."

With respect to the education and elevation of the Negro, he added: "The one thing which is the great obstacle is the fear that when he is elevated he will become harmful. The public sentiment of a large majority of the people in the South is opposed to the elevation of the Negro race, principally because they fear that he will become an injury to them. The public sentiment which exists in the South among the white people against the education of the Negro is of so much force that the Negro would be infinitely better off if the power to vote be forever taken from him, and he then be allowed to receive the influence of all these

Southern people for his Christianization and elevation."

All this was written by one whom we know to be an earnest Christian gentleman of education in a Southern city. We have no question but that he voices the general public sentiment of the South. Nevertheless one page of our magazine this month will show that a different sentiment exists to some degree and is growing.

Another Christian gentleman of African descent, born and raised in the South, who has secured his education without the influence above mentioned, has a reply to this. Dr. William Pickens, a high honor graduate of Yale University, writes:

"Is the reason not apparent why the Negro wants to vote? Is he after 'black supremacy' in a country where his ratio is one to ten and growing less all the time? Segregation and discrimination are a sufficient justification of his desire for the ballot; these evils get their greatest support from disfranchisement, and they vary directly as the Negro's unjust exclusion from participation in self-government. A minority group in a democratic-republican form of government needs the ballot more desperately than the majority group needs it. It is unfair to expect a white administration to protect the Negro when the Negro has been stripped of his only power to support or check that administration. Neither education nor money will

settle the question without the ballot; for a ballotless group cannot command the resources of public education, and a subject and helpless class by growing richer only endangers its life by becoming a more tempting prey to any powerful oppressor. The officers of the law could not, if they would, be impartial to a decitizenized people; the elected are obligated to the electors.

"The Negro does not object to impartial disfranchisement, incident upon a failure to meet prescribed and attainable qualifications; the white man may prescribe a college education if he deem it reasonable and make it impartial. Besides, the white population outnumbers the

Negro population ten to one, and according to the census it is outgrowing the Negro population by immigration and natural increase; so that the statesman does not have to look out for 'white supremacy'—the history of three hundred years has already looked out for that. What the statesman does need to look out for is justice to the Negro and the avoidance of national moral degeneration because of injustice to the Negro. Impartial suffrage cannot mean 'black supremacy' in America, but would mean healthier self-government by giving the Negro here and there a better chance to speak for himself and locally to defend his nearest and dearest interests."

+ + +

OBITUARIES

MISS ALMA C. CHILDS, who died at her home in Ann Arbor, Michigan, the 17th of last October, was for eighteen years engaged in the schools of The American Missionary Association.

Miss Childs was a graduate of the Michigan State Normal College of Ypsilanti, and in 1898 there came the opportunity for her to enter the work of The American Missionary Association at Macon, Georgia, where she was preceptress of Ballard Normal School until 1908. In 1909, Miss Childs went to Le Moyne Institute, Memphis, Tennessee, where she taught for several years.

She will be remembered always for her gentleness of spirit, endearing all who came within the sphere of her influence.

+ + +

THE death of Mrs. Daisy R. Cater, formerly a teacher in Straight College and subsequently at Talladega, deprives our Association of one of its most useful and honored workers. Mrs. Cater was a graduate of Fisk University, and as a teacher had made herself greatly beloved of faculty and students. Dean Cater of Talladega College has in this painful personal affliction the profound sympathy of all of the officers of the Association.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for July and for the ten months of the fiscal year to July 31st.

RECEIPTS FOR JULY

	Churches	Sunday Schools	Women's Societies	Y.P.S. C.E.	C.W.M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	12,136.23	368.09	1,226.44	34.20	.....	13,764.96	1,688.50	15,453.46	7,019.30	22,472.76
1921	14,171.98	354.91	1,863.22	65.20	8,349.97	24,805.28	3,311.36	28,116.64	6,032.47	34,149.11
Inc. Dec.	2,035.75	.....	636.78	31.00	8,349.97	11,040.32	1,622.86	12,663.18	.....	11,676.35
Dec.	.....	13.18	.....	.....	.....	.....	.....	.....	986.83	.....

RECEIPTS TEN MONTHS TO JULY 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y.P.S. C.E.	C.W.M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	124,746.50	7,593.55	35,230.20	605.64	16.50	168,192.39	10,089.58	178,281.97	73,353.78	251,635.75
1921	141,293.12	7,626.27	33,611.00	680.56	116,789.28	300,000.23	16,034.71	316,034.94	69,279.24	385,314.18
Inc. Dec.	16,546.62	32.72	.....	74.92	116,772.78	131,807.84	5,945.13	137,752.97	.....	133,678.43
Dec.	.....	.....	1,619.20	.....	.....	.....	.....	.....	4,074.54	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y.P.S. C.E.	C.W.M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,783.32	1,773.18	5,928.62	286.79	.....	18,771.91	36,933.84	55,705.75	349.40	56,055.15
1921	2,557.82	1,797.75	6,358.92	159.35	.....	10,873.84	34,074.14	44,947.98	3,550.00	48,497.98
Inc. Dec.	8,225.50	24.57	430.30	127.44	.....	7,898.07	2,859.70	10,757.77	3,200.60	7,557.17
Dec.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS TEN MONTHS

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Regular Appropriations.....	251,635.75	385,314.18	133,678.43	.....
Designated by Contributors for Special Objects.....	56,055.15	48,497.98	.....	7,557.17
TOTAL RECEIPTS.....	307,690.90	433,812.16	126,121.26	.....

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Our First Church in Yakima, Washington, was forced by the pressure of business to leave its downtown location and build elsewhere. It secured an admirable site, and laid the foundation of its new house of worship early in 1920. It has completed a beautiful edifice of brick, with a fine colonial front. It seats five hundred people and can take care of another hundred. It is finished in white and mahogany, and has beautiful windows of art glass. It cost, with the land, \$72,000. President Penrose preached the dedication sermon May 1st, and Dr. L. O. Baird raised \$11,485 to pay last bills.



Oakland, California, Plymouth Church, is rejoicing in the removal of a \$34,700 debt. It had been a staggering burden for some years, but under the inspiring leadership of Dr. Charles L. Kloss an effort was planned which all enthusiastically supported, and with the aid of the Church Building Society, it was successful. The debt vanished. The church is now free to carry on its great community work unhampered.



Our young church in Stearns, Kentucky, is rejoicing in its new house of worship, in which the pews, a little belated, have recently been installed. Dr. L. H. Keller preached the dedication sermon June 5th. Professor Ralph Gillam, of Atlanta Seminary, recently conducted evangelistic services in this church with excellent results.



Glendo, Wyoming, dedicated its new church building on May 8th. Superintendent W. J. Minchin of Denver was present and preached the sermon. The cost of the new building was \$9,000.



St. Charles, Illinois, is planning to purchase a pipe organ. The devoted women of this church are taking the church property in hand and making extensive improvements.



Tuckahoe, New York, has unanimously voted to raise funds to build a \$7,000 addition to its church edifice, to accommodate the increasing Sunday School. The president of the village is superintendent of this school.



Our church in Harvard, Massachusetts, has been making extensive improvements in its auditorium. The people are greatly pleased with the beauty of what seems like a new edifice. Reopening services were held on April 17th, and Rev. Dr. J. J. Brokenshire preached the sermon.



Porterville, California, is rejoicing that at last the church has been delivered from the burden of a crippling debt. They held a special celebration to express their delight. With a good modern plant they are now in a condition to go forward with a larger work.



Manitou, Colorado, has just put two new galleries into its house of worship, to accommodate the increasing number of people who come to hear the pastor, Rev. W. H. Hopkins.



YAKIMA, WASHINGTON, FIRST CONGREGATIONAL CHURCH

AND THE FELLOWSHIP OF THE CHURCHES *

By Secretary James Robert Smith

WE Congregationalists believe profoundly in our fundamental principles of church polity, the autonomy or independence of the local church and the fellowship of the churches. We have been especially zealous in defense of our independence. Whenever anyone has suggested any change in our polity or methods the one thing we have always insisted upon most strenuously is that nothing be done which might in any way jeopardize our autonomy or independence. Never did our Congregational churches believe more heartily than now that any body of Christian believers accepting Jesus Christ as Lord and Master, keeping His ordinances and organized to do His will and work in the world, is a church in and of itself having power to choose its own officers, make its own creed and direct its own affairs. Christendom owes a deep debt of gratitude to those early New England churches which stood for this principle until

it has now become the heritage of millions of Christian people throughout the whole Protestant world.

During the early history of Congregationalism we emphasized this principle of our polity, the autonomy of the local church, far more than its correlative, the fellowship of the churches. Indeed when these independent or Congregational churches, during our early history, came together, it was, too often, for the mere discussion of theological, philosophical or doctrinal questions which, as they were discussed in those days, cultivated anything but the spirit of fellowship. Witness the schisms, divisions and heresy trials which retarded the growth and development of the churches in the years gone by.

It was only through the great missionary impulse and what the churches did and are doing in response thereto that we have come to know and to magnify the other and correlative principle, the fellow-

* Address given at the National Council, Los Angeles, California, July —, 1921.

ship of the churches. The churches have come together in real fellowship by just as much as they have sought to obey the Master's great command, "Go ye into all the world and disciple the nations."

The Congregational churches for more than two hundred years after the landing of the Pilgrims were confined to New England. Each church was not only a law unto itself, but followed pretty much its own individual program. As these independent individual churches began to see and feel the necessity of extending their work throughout the world, it became apparent that no one of them was sufficient unto the task. If the work was to be done on anything like an adequate scale these independent churches had to get together in some way. Since the churches themselves were independent of one another and recognized no general authority or organization above themselves, they were compelled to organize in some fashion for the great work they felt a common impulse to do. Out of this condition and from this impulse sprang our great missionary societies. They are the legitimate children of the churches.

It seems strange now to think that only a little more than a century ago there were no foreign missionary societies in this country. Then came, in 1810, the American Board, at first the organization through which several denominations did their foreign missionary work. Later on, when the other denominations had formed their own foreign missionary societies, the American Board became the agency of the Congregational churches alone. The Congregational churches of America have found their highest and finest fellowship for more than one hundred years through this great missionary society.

And when the Congregational churches of New England began to think how they could establish and maintain other churches of this type in other parts of our own land, they

were compelled through the very necessities of the situation to organize a society through which they could act in unison toward a great end and The Congregational Home Missionary Society came into existence. Through it the churches have found a finer fellowship in service, a fellowship it would have been impossible to find in any other way.

The Church Building Society was born, in 1853, out of the missionary impulse of the churches to help "feeble churches," as they put it in the original charter, to erect houses of worship. The churches raised for that purpose at that time \$60,000. Last year the income of the Society from all sources was over \$500,000. In sixty-eight years it has raised more than \$10,000,000, and has helped to build more than 6,500 churches and parsonages. God only knows what blessings have come to the churches aided by this Society through the years; but over and beyond that is the continuing and ever increasing blessing of the closer fellowship of the churches working through this Society for the achievement of a great missionary purpose.

At the close of the Civil War 4,000,000 colored people were released from slavery and made citizens of this Republic. It had been a crime even to teach them to read prior to that time. No one independent church could alone undertake the problem of the education, uplift and training of these people. Here again the churches cemented more closely their fellowship as they recognized The American Missionary Association as the agency through which this great missionary opportunity might be fulfilled; later on expanding that opportunity to include other backward races in our midst.

We need not prolong the list. The vital thing for the churches and all of our individual members to see is that when either church or individual stands alone, glorying in and boasting of independence, death is

the ultimate outcome. Only as independent units become united for the achievement of great ends can our fellowship be realized. This is the meaning of all of our great missionary societies. They are not mere extraneous machines created and run by self-appointed individuals who seek entrance to, and relationships with, our churches for the sake of foisting upon them certain idiosyncrasies and financial burdens. These great missionary societies are the direct agencies of the churches, expressing their fellowship, carrying out their will, responsive to their desires and suggestions, and amenable to their control. They are the great agencies through which the denomination as a whole can put meaning and living reality into the phrase "and the fellowship of the churches."

This is the underlying meaning of what we have come in recent years to think of as the closer organization of our churches. No true Congregationalist would tolerate for a moment any violation of our principle of autonomy. We want the churches to remain free and independent churches so as to make possible a real, vital, increasing and effective fellowship among them. Only as we work together for the achievement of our Lord's desires and the bringing of His Kingdom do we find that fellowship.

Again, the closer and more efficient organization of the National Council, and the State Conferences, the coordinating of the work of the societies as, for example, those now operating as the Church Extension Boards, means only the attempt of the churches to perfect the machinery for a better and more efficient expression of this deeper and greater fellowship which can be found alone through service.

Moreover, this is why our National Societies and the National Council came by a perfectly logical process to adopt the plan of holding their meetings simultaneously. By a true proc-

ess of evolution we have come to see the vital relationship which must exist between and among them. We gather, on these great occasions, to do business for the Kingdom of God. The societies come here to report progress and reveal opportunities; the secretaries, missionaries and workers, to give an account of their stewardship and to strive more earnestly to know the will of God and the desires, hopes, ambitions and aspirations of the churches.

These addresses and reports presented here, the printed reports distributed here and mailed to the churches, the exhibits and lectures, what is the meaning of all this? It is at best simply a meager attempt to set before the churches something of what they are accomplishing through these agencies they have created and the people they have for the moment asked to use them, and, at the same time and by the same means, to present the larger opportunities which are forever opening before us as we go forward.

We are not here to defend our independence as churches. We have that and no one can take it from us. We are not here to stickle over our rights as states or conferences or societies. We are here to get a vision of the magnitude and unity of our common task; here to sink our merely personal opinions and idiosyncrasies before the appeal of the whole great opportunity for service; here to make clear that associations, state conferences, missionary societies, councils, commissions and committees are but convenient organizations through which the Congregational churches of America express their missionary impulses, carry out their combined Christian purposes, and demonstrate that they are walking hopefully, joyfully and successfully forward on both of their historic feet, the autonomy of the local church and the fellowship of the churches, to make the Kingdom of God a reality throughout the world.

DESIRABLE THOUGH NOT ESSENTIAL

By Secretary Charles H. Richards

A HOME is often comfortable and enjoyable even though scantily furnished. We love it for its dear companionships rather than for its furniture. Yet few persons will be satisfied till they have brought into the home various accessories, not absolutely needed, but which add greatly to the convenience and pleasure of those who live there.

Some persons are content with a church home which provides shelter and has rooms enough for its varied work, even though it lacks many

better, for it is a first principle with us that a congregation must be made comfortable if it is to get the highest benefit from the church service. **Pews** should be selected which cannot become instruments of torture, but which are so conformed to the human frame that the sitter is hardly conscious of the seat.

For this reason also, cushions should be provided in the seats, and there should be plenty of hassocks for the women and children. It may be that some will like to use them also as prayer stools, as the stiffnecked



GREAT FALLS, MONT., FIRST CONGREGATIONAL CHURCH

things which would increase the efficiency of its work. It is better, however, to add to the equipment certain conveniences not absolutely necessary, but which will increase the attractiveness and success of the work. They may not be essential, yet they are desirable because they make easier and more certain the accomplishment of the task the church has in hand.

Comfort of the Congregation

Our forefathers sat in straight-backed pews and on hard benches, which made a long service something of a penance. Modern methods are

obstinacy that has sometimes made people sit bolt upright during prayer is passing away, and some would like to kneel when supplication is being made to God. An attitude of reverence should be observed when we approach the Throne of Grace, and it is becoming for the people to sit with bowed heads or to kneel.

Many persons have been annoyed and their health endangered by drafts of air coming upon them from open windows. It is easy to prevent this by glass shields, which are so arranged in the windows that there may be a circulation of air without

having it come directly upon any person.

On the other hand some have complained on a torrid summer day that the air was so stifling and hot as to be unendurable. To remedy this fans have been a resort. But a hundred palm-leaf fans waved vigorously in front of the speaker are apt to be an embarrassment. Some churches have solved the difficulty by skilfully placing electric fans about the church so that they blow directly on no one, yet keep the air constantly stirring.

A drinking fountain in a convenient hallway, perhaps near the entrance to the Sunday School rooms, will afford refreshment to many a thirsty person, especially on a hot day. This means, of course, placing individual drinking cups near by. The young people will especially appreciate this provision for their comfort.

The Church School

The modern church recognizes that religious education is one of the most important features of its community service. It naturally wishes to have every facility to make its work effective.

Blackboards are an important aid in education, and up-to-date schools are apt to plan one of these in each department. Some churches have these built into the wall, and some have them of different colors. It is well to have at least one movable blackboard that can be taken to different rooms when required.

Indoor signs to indicate the different rooms are a great convenience for visitors. In a large parish house, with many rooms for various purposes, a stranger finds it very confusing to wander through the corridors in search of a particular department or room without some guidance of this kind. These signs may be small and attractively lettered, and placed on the doors or immediately above them! New teachers or pupils will appreciate such help, and visitors will be impressed with this indication of business wisdom.

Maps are an almost indispensable aid in religious education. Above the blackboard, or back of the platform, there should be fastened high on the wall a covered container for the rolls which may be hung in it. These maps and charts may be drawn down when needed for illustration or information. A full set of maps showing the Holy Land and adjacent countries, and visualizing scriptural events; a full set of missionary maps; a large map of our country; and charts illustrating modern methods of Christian service of various kinds, should be hung in this receptacle, ready for instant use to make more vivid the Bible story, or to illustrate the varied phases of religious progress.

Many of our churches have found that other visual aids to education are of great value, and have installed the stereopticon as part of their equipment. This affords entertainment as well as information. All the missionary societies, home and foreign, have lectures with lantern slides, which they gladly loan to churches without charge, except for express and breakage. One can see the mission fields in this country and in all the world at close range, and gain a cosmopolitan rather than provincial view of our effort to evangelize the world.

An increasing number of churches are finding that much can be done to interest and impress the community by moving pictures in the Sunday evening and week-day services. They are procuring Moving Picture Projectors, with the apparatus needed to produce the scenes. When these are used there should be a Fire Proof Booth in which the machinery can be installed, since the films are inflammable, and where electricity is used great care should be taken to prevent accident. Many companies have been organized to produce and distribute these educational films, many of them of a religious or ethical character, or dealing with scientific or social or industrial topics, and from them the church leaders can

procure what is best adapted to the needs of their communities. Of course, great care should be exercised in the needs of such films for church use, so that only the best may be shown, such as will inspire and enable rather than merely entertain.

If either method of visual education is used, a large screen should be in readiness, usually hung back of the speaker's platform where it can be readily seen by all the congregation. This may be a permanent fixture in the church or parish house, and concealed by a protecting cornice such as hides the maps; or hooks may be fastened high up on the wall, and cords passing through these may raise or lower the screen when needed. It is well to remember that such hooks are useful for many other occasions, as for decorating the church for festivals, or weddings, or special observances. If a number of them have been placed on the walls as permanent fixtures, in positions where they cannot ordinarily be seen, they will not disfigure the room, but will prove a great convenience.

A good library is an invaluable aid in religious education. This should not be of the old fashioned sort which provided stories thought to be suitable for Sunday reading, and often third-rate quality. It should be a selection of books which will educate and stimulate the religious life, which will give wide and thorough information on all topics pertaining to Christian thought and service, which will illumine and inspire and strengthen heart and mind. Bible dictionaries, up-to-date studies of the various books of Scripture bringing out clearly their messages, missionary

histories, the story of the Christian church, biographs, studies of social readjustment, books of applied Christianity, character-making helps, books that reflect the best thought and feeling of the modern church in its effort to transform our troubled world into a Kingdom of heaven should be there. A thoroughly winnowed selection of children's books should be included, but the library should be for thinkers and progressive workers even more than for children.

A pleasant Reading Room should be an adjunct of such a library. Here the books may be consulted without being taken away. Here may be held a "Seminar" of those who are seeking religious education in a class-group. And here may be found a quiet resort for those who like to look over the latest things that are appearing in the Christian world, for here ought to be not merely books but periodicals for the reader. *The Congregationalist*, *Outlook*, *Independent* and *Christian Work* will be there; perhaps *The Christian Century*, *The Survey* and *World's Work*; the missionary magazines, and other illustrated periodicals will have a place on the table. *The Christian Endeavor World* and other magazines for young people will attract attention. Altogether this literary adjunct of the church home should be one of the most attractive and useful rooms in the building. A first rate librarian should be in charge of the rooms, to advise readers, and to keep everything in "apple-pie order." Such a librarian will be a fine asset for the church.

* * *

Our church at Brownington and Orleans, Vermont, with two hundred and thirty-four members, and a church property valued at \$17,500, believes in keeping up the plant to a high standard of attractiveness and efficiency. It has money on hand to make extensive repairs and improvements this season.

Bethany Church, Minneapolis, has recently unveiled a beautiful memorial window, placed back of the pulpit, in honor of one of her soldiers who was killed at the front in the late war.

WHERE SOME OF OUR MINISTERS LIVE

By Secretary Charles H. Richards

A GOOD home is an unspeakable blessing. Surely the pastor needs one if anybody does. His work is engrossing, making a heavy tax on mind and heart and body. He needs a place of quiet and comfort, where he can renew his strength and shelter his family. A good parsonage is almost as necessary in the life of a successful church as a good house of worship. More and more our churches are coming to realize this. These pictures show what good homes some of our ministers enjoy. We have helped to build more than fourteen hundred such. But there are still nearly three thou-

should we be behind our fellow workers in other communions?

The time will come when no church



MAHANOMEN, MINN., CONGREGATIONAL PARSONAGE



ALBUQUERQUE, N. M., CONGREGATIONAL PARSONAGE

will regard its plant complete until in addition to its meeting-house there is a good home for the pastor and leader of its work.

✦ ✦

The year is made up of minutes: let these be watched as having been dedicated to God!—*G. Campbell Morgan.*

sand of our Congregational churches which provide no home for the minister.

Sixty new parsonages in Illinois is the proposed effort of the Disciples in that state within the next five years. They believe that this will stabilize their ministry, which is now on the move more than ever before. If we should build twelve new parsonages a year in every state how many would that make? And what effect would it have on the life of our churches?

In Scotland, as Dr. Taylor used to tell us, every kirk has its manse. Among our Episcopal brethren each well-to-do church has its rectory. Why



DUBUQUE, IOWA, SUMMIT CHURCH PARSONAGE

THE CONGREGATIONAL EDUCATION SOCIETY

The annual meeting of the Education Society was held on July 5th at Los Angeles.

The report of the Board of Directors was read by General Secretary Sheldon.

The financial report of the Society showed a good year and yet a large deficit resulted.

* * *

We are happy to have Dean Charles R. Brown and Rev. William Horace Day for president and vice president of the Society for another two years. The Board of Directors remains exceptionally strong.

* * *

Data presented by Secretary M. J. Bradshaw makes it clear that the problem of ministerial recruits is far larger than the mere necessity of getting more men. Only six churches out of ninety-one vacant churches in one state pay \$1,000 or more salary, and over thirty of them have twenty-five or less members. One state with forty-one vacant churches could not offer a minister who had grown up in that state one worthy field of effort out of the entire number.

* * *

Dr. Gates deserves great credit for the way he handled the exhibit. His presentation of the Missionary program in the annual meeting convinced his hearers that he is the right man in the right place.

* * *

The Directors' report showed the necessity for more district secretaries to meet the insistent calls for help from the churches.

* * *

In its last analysis the religious education problem is one of leadership, pastor or lay, in each local church.

* * *

Our recruiting campaign is to be reinforced by a strong commission of ten members, elected by the Council.

* * *

There are forty Daily Vacation Bible Schools this summer in our Congregational churches in Chicago.

* * *

The young people's dinner and rally at the Council was a splendid success. Miss Bundy and the California young folks know how to come through with a real meeting.

* * *

It was a splendid Council and Los Angeles entertained us royally.

CONGREGATIONAL YOUNG PEOPLE

By Millacent P. Yarrow

AT the National Council, in state conferences, everywhere that our work as a church comes under discussion, "our young people" furnish a subject for consideration, viewed from many angles and receiving large portions of time. Their education was a theme holding the attention of the Council for hours and

European examples emphasize the danger resulting from throwing into the hands of the state alone the training of the nation's youth.

Commission on Recruiting of the Ministry

Such figures from our own situation were presented as the most suggestive



CONGREGATIONAL YOUNG PEOPLE'S CONFERENCE, TOPEKA, KAN.

calling for official action as far reaching and important as any there taken.

Foundation for Education

There was established a new foundation concerned with this task, through which it is expected in the next few years to raise and expend more than ever in the past. By this action our church pronounced its conviction that the education of youth is the task not alone of the state; that an adequate provision for the development among our young people of what is highest in character demands that many of them shall receive their education at the hands of the church.

fact that ninety per cent. of our ministers and missionaries have been drawn from among those whose education has been received in church colleges. Not only for the production of leadership in the ministry and on the mission field has the church college been drawn upon. It is found that seventy-five per cent. of the seventy-two hundred men of such distinction in all the varied lines of achievement as to have won a place in the pages of "Who's Who in America" have likewise come up from the church college.

Our church, in its great biennial Council met, established also a

"Commission on Recruiting of the Ministry" because of the desperate need that more of our young people be turning their feet into the paths of religious leadership. The members of the Commission are:

Rev. Ernest B. Allen, Oak Park, Illinois; Rev. Chester B. Emerson, Detroit; Rev. H. P. Dewey, Minneapolis; Rev. Charles S. Mills, New York City; Dean Charles R. Brown, New Haven; Rev. W. D. Mackenzie, Hartford; Rev. Charles E. Jefferson, New York City; President William J. Hutchins, Kentucky; President Ozora Davis, Chicago; Rev. Frank M. Sheldon, Boston.

At Denominational Meetings

But more noteworthy than all this noteworthy *action in regard to* our young people will perhaps some day be seen to have been the *participation* of the young people themselves at National Council, state conference, district association and elsewhere. The young people have been at these meetings. They have been coming more and more into a healthful and promising group-consciousness. At many of the state conferences this past spring and in an increasing number of district associations the young people attended one or more sessions, often banqueting together, and have expressed their own desires and purposes regarding the Christian church and given hearty response to the appeals presented to them for devotion to the highest things of life.

The Los Angeles Rally

At Los Angeles, our wise district secretary, Miss Bundy, had stipulated in each of the churches that tickets for the young people's banquet should be sold to no one over thirty! Result, a church dining room full of *young people*—three hundred and fifty strong—gathered to take their place in connection with the National Council, to listen to addresses of inspiration and appeal from Secretaries Bradshaw and Sheldon and, not of least importance, to express—young

people themselves—their purposes for the church as they measure it.

We felt it an honor to be one of the favored guests of the young people and to look on and catch the glow of high resolve that answered the call to Christian leadership and the "set" of mutual purpose that backed up the words of their peers, the young speakers themselves.

Young People's Conferences

We shall most wisely solve our "young people's problem" when we turn face about and ask them rather to help us to solve our adult problem, the problem of the whole church, how to bring the practice of the presence of the Eternal into all the life of the world. When, not in form but in fact, we thus call upon them they will take their places shoulder to shoulder with us and face our mutual problem.

Toward this end no less than ten Congregational Conferences of young people have been held this summer. These have been as far scattered as from North Dakota to Kansas, from New York to California. The wide-awake group whose picture we present are typical of all.

Two questions are often raised regarding these conferences. It is asked, Why bring together out of their homes young people of high school age? Why go below the college years? It is found that, whether the choice is announced or not, and indeed whether consciously made or not, yet the direction has been given to thinking which determines vocation in most cases well before college days. It is, therefore, important if these conferences are to give the most help to young people in their life decisions that they should reach them in these earlier years. Already the results warrant the effort. The pastor quoted in *The Congregationalist* of July 21st as "converted to the movement" by the New York state conference is not the only one who has testified to a like experience.

The other question most frequently raised regarding these conferences is, Why have *denominational* confer-

ences? Why not work in with the inter- and non-denominational groups and avoid all raising of barriers between group and group among the young people? Simply because what our young people need and we want to bring to them they are not finding in any other way. If they work in the church in their future days they must work in *a* church—at least until a better “Interchurch” day come—and in the life and fellowship of *a* church they must therefore be nurtured. Indeed the demand came from our young people themselves. They saw their friends finding inspiration and the help of which they felt the need in their church conferences. Why could not they, too, have conferences? And it was in answer to this appeal that the first conference was held.

Methods

It is quite clear that these conferences are filling a present felt need. More will undoubtedly be carried on next summer than this.

They have been conducted either directly by one of the district secretaries of the Education Society or under the care of a State Religious Education Committee.

Faculties have been chosen with the greatest care. Men and women whose life, experience, and personality fit them to stir in young people an earnest facing of life problems have been selected.

Plans have been made well in advance that there might be the greatest success in selecting faculty, arranging time and location, and stirring the interest of the right young people in the enterprise.

The choice of location has been a subject of most careful consideration.

College buildings and grounds have in several cases been utilized. Careful chaperonage and general care of these young groups have been matters of earnest concern.

The time chosen has been most frequently an early week after closing of schools to avoid calling the young people away from summer work in which they might be engaged. More and more the hearty co-operation of the churches, pastors and people, are being secured for these summer schools of church activities. It is only with this hearty co-operation that real good may be expected to result.

Conserving Results

Not only is cordial interest needed in sending the young people up to the conferences, but equally necessary is it that the impression secured in these hours of hill-top privilege be conserved and drawn out into normal and adequate expression in the ensuing weeks and months. One director of young people's work tells me he plans for a good, undisturbed, personal talk with each one of his people who have attended conferences when they may first put into words, free from the excitement of a public meeting, the things they have “brought home with them.” Then he makes opportunities best suited to the mind and experience of each for their public statement. Later he keeps each in mind and in prayer that purposes may as far as possible be realized. Needless to say he is developing a strong group of young leaders in his church. He believes in and welcomes the help the summer conferences give him, looking to them not as a solution for all his problems but as an aid well worth his using.

COMPARATIVE STATEMENT

RECEIPTS FOR JUNE 1921		Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
	This year..	6,167.00	681.00	3,172.00	9,060.00	19,080.00
	Last year..	4,463.00	1,208.00	.....	10,011.00	15,682.00
	Increase...	1,704.00	.....	3,172.00	951.00	4,876.00
	Decrease..	.....	527.00	.....	.....	1,478.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

The call for our Children's Day Service, "Children of the Father's Kingdom," was the largest in the history of the Society, and the many letters of appreciation received indicate the value of the material provided. The financial response also has been greater already than that of last year, and it is hoped that the total receipts will enable the treasurer to finance the large amount of special field work inaugurated during the summer months. The first offering received came from the Calvary Armenian Sunday School, Troy, New York.

* * *

The reports coming in from our Student Summer workers are most encouraging. These young people are putting all their energies into the service assigned them, and the record of their achievements already demonstrates the value of such activities. Their consecration is evident, their enthusiasm boundless, and their fine, wholesome Christian character is being set forth in many directions.

* * *

A good number of our Superintendents and field workers were in attendance at the meetings of the National Council in Los Angeles, July 1-8, and numerous group and individual conferences were held in the interests of our work generally. The Annual Meeting of the Society was held on Tuesday, July 5th, as part of the gathering of the Church Extension Boards. The entire sessions were very largely attended and a splendid interest sustained throughout.

* * *

We are glad to report fifty-one new Sunday Schools organized already up to June 30th, with a total membership of 1,896. During the same period eleven schools have been reorganized. Both our regular field workers and those engaged in student summer service are busy along this line, and indications point to an increased activity in connection with this form of service all over the country. In the organizations reported seventeen states shared.

* * *

Rev. H. S. Barnwell, who has been in charge of Fessenden Academy, Fessenden, Florida, has been appointed as a field worker jointly with The American Missionary Association. Mr. Barnwell will make his headquarters at Birmingham, Alabama, and have charge of our extension work among the Negro people in Alabama, Florida, Tennessee and Kentucky. Another worker will soon receive appointment for the states of Georgia, North Carolina, South Carolina, Virginia and West Virginia. This extension of our work in the South will meet a real need and the plan of co-operation with The American Missionary Association in the development of church and Sunday School activities is a movement in the right direction.

* * *

CHILDREN'S DAY ON THE TOP OF THE NORTHWEST

By Rev. G. N. Edwards

THERE is a hill some sixty miles from which it is said one may see five southeast of Lewiston, Idaho, states: Idaho, Montana, Washington, known as Cottonwood Butte, Oregon, and California. It might be

called the Pisgah of the West. It certainly shows that California must have some very high land if it can be seen from northern Idaho. When one has climbed for three hours on a train up long, narrow gulches, from the perpendicular sides of which he looks down in dismay on the low and distant tracks from which he has ascended, he is ready to believe almost anything about the altitude which he finally reaches. Lest any traveler should think that he was ascending in vain, some enterprising real estate man has nailed on the tops of lofty trees that spring from far below the tracks some signs that come just opposite the car window and read, "O you dreamer, buy a ranch at ——" (next town above), or "For the land's sake stop and see us, J. H. Blank, real estate agent." It is rather astonishing to come out at last on the roof of the world and find many square miles of habitable land, dotted with farms green with growing wheat, with a background of a pine forest which has already yielded the rich soil to settlers who long ago discovered it.

It was into this country that your missionary ascended to celebrate Children's Day. At Ferdinand and at Westlake we have two Congregational churches, pastorless and remote from all their kind, who seemed glad to see a minister of any sort. Both of them had remembered Children's Day, however. I spent the most of Sunday at Ferdinand, where in the midst of a devout German Catholic population who formerly owned the whole town, our little church holds together the Protestants who have not lapsed into indifference on the one hand, or become ardent believers in the sanctity of the seventh day on the other. It was a delight to hear well-trained children give well-chosen selections, even if it was not our latest made program, and a pleasure to proclaim in the presence of the parents the fine work those teachers were doing for their children.

In the afternoon at Westlake I found a Sunday School picnic in action. Don't be alarmed, good brother, it was a most decorous family lunch under the pines after the usual service. It was too late to speak, but I arranged for an extra service on Monday evening and was somewhat astonished at the response. The church was crowded with the men and women, the boys and girls, of the whole community. They were hungry for preaching, as some of them said. They did their part in the singing and I pleaded for a militant Christianity, a faith that we were proud to own, a church that marched with colors flying, a Master whom we found it a joy to serve.

In these two fields there is an opportunity for a real minister to get results: in the first to stand for a sane and vital program of community service in the face of churches that look backward, in the other to work out the redemption of a whole countryside for a people who expect the minister to be their leader. In the country churches conditions remind one of a rural church in New England with a one-room school and the church as the sole uplifting influence. They occasionally listen to sermons two hours long from an elderly retired minister who lives among them and preaches with the fire and fervor of olden days. Through winter and summer they maintain their Sunday School and for chief amusement on winter evenings have an old-fashioned literary society. The summers on the tableland are cool and delightful; the winters are what Whittier described in "Snowbound." On the horizon are blue mountains, about them is the fragrance of the pines, in their daily lives a steady industry that knows no failure in spite of difficulties, and to a multitude of places like these we must continue to look for the makers of a Christian society; they cry out for leadership.

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

THE NATIONAL COUNCIL

THE Meeting of the National Council at Los Angeles will long be remembered for its gracious fellowship, its vigorous discussions, its progressive policies and its forward-looking spirit. One of the major themes, appearing in various forms, was the ministry,—its status, safeguards, standards and replenishment. To this theme the boards established for the protection of the minister's age made their contribution through their reports and the addresses centering in the "Four-fold Work for Congregational Ministers."

Following the presentation of the reports by Secretary Charles S. Mills, brief addresses were made by Hon. Henry M. Beardsley, LL.D., "The Future of the Pilgrim Memorial Fund"; Rev. Clarence H. Wilson, D.D., "Real Men for the Ministry"; Secretary Charles E. Burton, D.D., "The Significance of the Annuity Fund to the Progress of Home Missions"; Secretary H. F. Swartz, D.D., "The Central Importance of the Christian Home in Recruiting the Ministry"; Rev. Oscar E. Maurer, D.D., "The Blessed Ministrations of the Board of Relief."

President Donald J. Cowling, D.D., Chairman of the Commission on Missions, presented the endorsement by the Commission on Missions of certain Resolutions proposed by the Boards.

In view of the retirement of Rev. William A. Rice, D.D., as Secretary of the Congregational Board of Min-

isterial Relief, it was voted to instruct the Council Committee on Resolutions to draft appropriate greetings to him. These, as later presented by the committee and adopted by the Council, were as follows:

"The National Council of Congregational Churches in session at Los Angeles, California, sends greetings to you, the honored secretary of the Board of Ministerial Relief for nineteen years. We have heard with regret that ill health has constrained you to resign the office where you have rendered such conspicuous service in behalf of our aged ministerial brethren.

"We note with pleasure the wonderful progress of Ministerial Relief during your term of service. Few men are permitted to see their dreams become realities in so short a period of time. When you assumed the office there were seventy-five pensions and an annual budget of \$21,625. When you resigned there were 354 pensions with an annual budget of \$139,937. During this period invested funds had increased from \$130,000 to \$1,290,325.

"The Council appreciates the fact that these splendid results have been brought to pass by sound judgment, wise counsel, large hearted interest and unremitting effort in behalf of all your brethren.

"We trust that your declining years may be brightened by the consciousness of duty faithfully performed and the assurance that you are enshrined in the affection of your

ministerial brethren on whose behalf you have rendered such devoted and successful service."

Following the statement that since the last meeting of the National Council forty-five pensioners upon the roll of the Board of Relief had passed

away, the Secretary requested President W. D. Mackenzie of Hartford to offer prayer, while the assembly stood in tribute to their memory.

The reports were accepted and the following resolutions were passed unanimously:

I. Simplifying the Pilgrim Memorial Fund Commission

WHEREAS, The process of securing the Pilgrim Memorial Fund has now reached a point where it is possible to simplify the organization of the Pilgrim Memorial Fund Commission and to concentrate responsibility for its promotion and collection; therefore,

RESOLVED: That a Pilgrim Memorial Fund Commission be named through the Nominating Committee to succeed the commission as hitherto constituted, consisting of not more

than twenty-five nor less than fifteen persons, at least a majority of whose members shall be Trustees of the Annuity Fund for Congregational Ministers, or Directors of the Congregational Board of Ministerial Relief, and that to this Commission, in conference with these Boards, the Commission on Missions and the Corporation for the National Council, be committed, with power, a possible realignment of the Commission with the aforesaid Boards under a single organization.

II. Lifting the Objective of the Pilgrim Memorial Fund to \$8,000,000

WHEREAS, The conditions in the business world have radically changed since the original objective of the Pilgrim Memorial Fund was stated as a minimum of \$5,000,000, and in view of the informal declaration of the last National Council to make this objective \$8,000,000, the Commission

on Missions recommends that the Pilgrim Memorial Fund Commission, as appointed at the National Council in 1921, be authorized to undertake to increase the Pilgrim Memorial Fund through legacies and large personal gifts until it shall reach a total of at least \$8,000,000.

III. Maintaining the Supplementary Fund for the Older Members of the Annuity Fund

WHEREAS, The ministers now advanced in their ministry will not be able to make requisite accumulation for an old age annuity under the Expanded Plan in the comparatively brief period of active service remaining to them, and

WHEREAS, The Original Plan, more favorable in its immediate results for these older men, is unable with the present endowment to pay the full benefits provided by the certificates of membership; therefore

The Commission on Missions recommends the continuance of the provision through the Apportionment Plan to enable the Annuity Fund to maintain these annuities under the Original Plan at the maximum after January 1, 1922. This will provide for all members of this Fund who have served the churches for thirty years an annuity of \$500 and will enable the Trustees of the Fund in the year 1921 to assist those not yet members in meeting the initial dues.

IV. Urging the Churches to Assume Their Share in Providing the Pastor's Annuity

WHEREAS, It is manifest that the cooperation of the local church in the payment of the annual dues for the pastor's annuity is an essential fac-

tor in introducing men to membership in the Annuity Fund and in maintaining that membership, and that without this cooperation, many

will fail to receive the benefit of the Pilgrim Memorial Fund and the Annuity Fund, therefore;

We recommend that the Council reiterate the approval of the National Council of 1917 given to this element of the plan, and express the earnest hope that every church in our fellowship will assume at least one-half of the dues for its pastor's annuity as

an item in the regular budget of expense, and

We recommend that the Commission on the Status of the Ministry, in conjunction with committees duly appointed by the several State Conferences and Local Associations, see that this matter is definitely presented to the Boards of Trustees or other responsible officials of all the churches of our fellowship.

V. Approving the Proposed Consolidation of Boards

WHEREAS, The Trustees of the Annuity Fund, the Directors of the Congregational Board of Ministerial Relief and the Executive Committee of the Pilgrim Memorial Fund Commission unite in suggesting that a way should be found, if possible, to bring a further unity of administration, or possibly a consolidation of said Boards; and

WHEREAS, They recommend that the National Council should give to

them authority to work out any such readjustment or consolidation as may appear to them to be wise and practicable, with such changes of charter and incorporation as may be needed, it being understood that these plans before being adopted shall have the approval of the Commission on Missions and of the Corporation for the National Council;

We recommend that the authority requested be granted.

Reprints of the Reports

The Boards have reprinted the reports together with the report of the Corporation for the National Council. They present in a completeness never before possible the campaign for the Pilgrim Memorial Fund, its

present status and the progress of the Annuity Fund and Board of Relief. Anyone interested is invited to send for a copy of them. They will repay careful study, and reveal the significance of this work for the ministry.

The Recruiting of the Ministry

No more significant action was taken at Los Angeles than that appointing the "Commission on the Recruiting of the Ministry." It was of peculiar interest to all connected with the administration of the boards established for the protection of the minister's age, for all in their service have come to a deep conviction that they have a real and important contribution to make, in cooperation with all other agencies in the field of education and evangelization, toward the recruiting of the ministry and the exaltation of its functions. These Boards, in their judgment, should not be considered mere financial agencies, or schemes of insurance. They inevitably enter the whole sphere of the ministry by their great and growing

strength, their strategic position and their familiar acquaintance at first hand with the minister's life through their intimate and voluminous correspondence with the men in service. They will act with other agencies in a brotherly alliance making for the largest results.

The purpose of the appointing of the "Commission on Recruiting the Ministry" is to supplement the slower and essential processes of education, which should be strengthened at every point, by a movement led by leaders in the pulpit and theological education, acting with the secretaries responsible for the work of the Education Society and the Ministerial Boards. The "Commission on the Status of the Ministry," composed of

laymen, will cooperate with this Commission to press home to the conscience of the churches the dearth of candidates for the ministry, the causes of the present tragic situation and the inevitable and deplorable results unless it is remedied.

The Commission includes: Rev. Dr. Ernest Bournier Allen, Chairman; Rev. Drs. Charles E. Jefferson, H. P. Dewey, C. B. Emerson; Dean Charles R. Brown, D.D.; President

W. Douglas Mackenzie, D.D.; President Ozora S. Davis, D.D.; President W. J. Hutchins, D.D.; Secretary Frank M. Sheldon, D.D., and Secretary Charles S. Mills. They are empowered to expend up to \$15,000 a year and to employ the best available man as secretary of the Commission. The movement is commended to the interest and prayers of the churches in the conviction that large results may be expected.

The Herring Memorial Fund

Early in the meeting of the National Council the Executive Committee of the National Council and the Ministerial Boards united in calling attention to the movement to honor Dr. Hubert C. Herring, the beloved former secretary of the National Council, through the Herring Memorial Fund and in suggesting that this should be brought at once to the minimum objective sought, namely, \$20,000. The Fund is held by the Corporation for the National Council, its income given to Mrs. Herring, and after her death to the

Trustees of the Annuity Fund to assist men who have difficulty in paying their annual dues toward old age annuities.

During the Council, in response to personal interviews by the secretary and others, over \$2,000 were added, more than one-half by California friends. The total at this writing (August 8) is 561 subscriptions aggregating \$18,817.18. The remaining \$1,200 should be speedily in hand. Any desiring to aid may send to the Herring Memorial Fund, 375 Lexington Avenue, New York.

ITEMS OF PROGRESS

THE Pilgrim Memorial Fund reports collections for June, \$47,411.98; for July, \$56,767.09; total collections to August 1, 1921, \$3,239,215.53.

The Annuity Fund reports for six months ending June 30, 1921, from Annual Dues from Members of the Fund, \$58,631.05; Donations for Establishment and Maintenance of the Fund, \$5,062.23; for Supplementary Fund, \$3,296.19; from Pilgrim Memorial Fund Income, \$54,000; Interest on Investments, \$11,907.52; Total Receipts, \$138,394.50.

CURRENT RECEIPTS, BOARD OF MINISTERIAL RELIEF

For the Six Months Ending June 30, 1921

	Churches	Women's Societies	Sun. School Y.P.S.C.E.	Assoc's and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1920.....	\$13,192.12	\$ 704.67	\$1,267.40	\$2,285.23	\$2,552.64	\$1,655.68	\$29,089.45	\$50,747.19
1921.....	25,072.95	2,169.10	1,257.94	1,492.38	6,315.75	2,397.15	31,481.55	70,186.82
Increase....	11,880.83	1,464.43	.....	.....	3,763.11	741.47	2,392.10	19,439.63
Decrease....	.....	.....	9.46	792.85	.....	.....	.....	.....

Note—Donations, Conditional Gifts and Legacies received for the permanent Endowment during the six months ending June 30, 1921..... \$16,772.98

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE REPORT OF MEETINGS AT LOS ANGELES

THE sessions of the National Council held at Los Angeles, California, were notably interesting. Perhaps no more beautiful location could be found for the Council meeting than this city of Los Angeles. The hospitality of the people of the churches had wonderful opportunity and they most graciously improved it. The Federation much appreciates the provision made for its several appointments.

The public meeting of the Federation was held on the morning of the 6th in the First Baptist Church. Mrs. Timothy Harrison of Indiana, Vice-President of the Federation, presided. Mrs. G. A. Robertson of Southern California, a member of the original committee in charge of women's meetings at denominational gatherings before the Federation was organized, led the devotions—an inspiring responsive service of Scripture and patriotic song. The Fisk Jubilee Singers delighted the large audience of women present with their songs. Mrs. Harold S. Gilbert, Federation Vice-President of the West, served as scribe. The following were appointed a "Findings Committee:" Mrs. H. F. Swartz, Mrs. J. H. Heald and Miss Green.

Mrs. Carl S. Patton, wife of the pastor of the entertaining church, greeted the Federation on behalf of the Congregational women of Southern California, naming in her very felicitous speech, "Our Congregational opportunity—with our Negro people, Americanization, selection of strategic centers for our work," as well as our program of education. Greetings from our President, Mrs. Williston Walker, were presented, expressing her regret at not "being privileged to person-

ally greet our constituency," a most urgent plea that we make our organization stronger, our appeal more insistent; "the need of our great land for a Christian social order should inspire the imagination and kindle desire that in our day and generation we may share in making a better world." Mrs. M. W. Mills, unable to be present, also greeted the Federation with love and appreciation of the splendid way in which we had made Schaufler building possible.

An interesting feature of the program was the response to the roll call of the State Unions. Some responded personally, some by proxy and others by letter. It proved a happy way of getting acquainted, hearing the cheering messages from each State Union with suggestions for solving problems and expanding work and appreciation expressed of the visits of our Field Representatives, Miss Woodberry and Mrs. Wilcox, who in graphic fashion presented their fields of work, a feature much enjoyed by the women present who rarely hear these two beloved secretaries on the same program.

The recommendations of the Executive Committee were presented by the General Secretary, Mrs. Pearsall, and included the appointment of Thank Offering Secretaries in each State Union to stimulate interest in the Annual Thank Offering and suggest objects for it, this to be promoted by the state executive officers; employing a salaried secretary when necessary; the Pilgrim Prayer Guild which will appeal to the women who for various reasons are prevented from sharing the activities of the local auxiliary that they may become a power in

making effective our missionary program.

"Home Service" is the name under which the Reconstruction Work will be known.

The report of the Commission on Missions in reference to the future financing of the State Unions and Federation was presented as follows: "That the State Unions retain a sum not to exceed five per cent. of their annual receipts for denominational benevolences to finance their promotional expense, thus relieving the National Societies of the present rebate of five per cent.; that the State Unions pay to the Federation a sum not less than two per cent. of their annual benevolence receipts for the expense of the Federation; this plan to become operative on or before January 1, 1922." By this method the promotional expense of the Unions and Federation will be credited in the W. H. M. F. column in the National Council Year-Book.

On the basis of the increased apportionment the above plan should yield an income sufficient for the Unions to increase their efficiency and for the Federation as the National representative of the Unions to do the expanding work it desires in aiding the State Unions to become strong units in denominational plans.

Greetings were sent to Mrs. B. W. Firman, the first President of the Federation, who sails for China very soon, to Mrs. Ida Vose Woodbury, Mrs. Mary Wooster Mills, to our President, Mrs. Williston Walker, and also our happy congratulations to the new Secretary of the National Council, Dr. Charles Emerson Burton.

A very delightful luncheon served

at the Woman's Club of Los Angeles, with worthwhile toasts afterward, was very much enjoyed by three hundred women who were present. Mrs. Harrison gave the ladies assembled this motto, indicating the fact that this was a joint occasion: "The light that burns brightest at home shines farthest abroad." The Federation Tea for State Union officers was an opportunity for the General Secretary to meet the officers socially and in conversation explain in detail the above recommendations. The Federation exhibit also included six beautiful new posters illustrating woman's share in "Our America-That-Is-to-Be."

Our General Secretary, Mrs. J. J. Pearsall, had a most delightful and illuminating experience in conference with the officers of State Unions in transit and during her stay at the meetings of the National Council. It was a very great pleasure to converse with these officers, to consider the local problems of several states and advise as to methods of promotion of the home missionary program. Certain needs are common to all: Better organization among our young people, definite missionary tasks, activities and programs and better leadership. Each state should carefully select its Secretary for Young People's Work. Your attention is called to the home missionary material prepared for groups of young people. "Playing Square with To-morrow" is especially adapted to seniors and intermediates, published jointly by the Council of Women for Home Missions and Missionary Education Movement. is a challenge to the young people of America to choose the part of service rather than that of self-interest.

* * *

PROGRAM TOPIC FOR SEPTEMBER

"**T**HE Church Woman in Her Community." The program should be built around the account of the Woman's Home Missionary Federation Report of meeting at Los Angeles.

Responsive Service on request.

DEPARTMENT OF YOUNG PEOPLE'S AND CHILDREN'S WORK

LIVE WIRES

HAVE you a group of girls or young women in your church whom you are anxious to organize in some way? If so, then the story of what has been done in one of our Connecticut churches may be helpful to you. Here a "Kayopha" club has flourished most successfully for four years. It was organized as the result of the interest and enthusiasm awakened in three girls from the church, who attended the Summer School of Home Missions at Northfield, Massachusetts. Its name is that of the camp held for Congregational girls each summer at that Conference. The camp colors, blue and white, were adopted as the club colors and camp songs and cheers were re-worded for club use. The form of organization is exceedingly simple. The officers are a President, Vice-President, Secretary and Treasurer. A Press Committee attends to all matters of publicity and other committees are appointed as need arises. The club meetings are held regularly on Monday evenings. Programs are issued every three months. The club dues are ten cents a month. In this particular case no formal constitution has ever been adopted but in the majority of cases a formal constitution would be advisable.

The work of the girls in the club has been along the four lines of service to their own church, to their community, to their country and to the world. Curtains have been made for the church parlors, money raised to have the parlors painted, and booths cared for at the church fair. Regular work is done for the local hospital on the first Monday evening of each month, scrap books have been made for the children's ward, and Turkish

toweling bunnies and dolls stuffed for the children in a nearby Detention Home. Boxes and barrels have been packed for Piedmont, Talladega and Saluda. Towels and face cloths with colored crocheted edges and bureau scarfs, hemstitched in colors to match, were sent to Saluda, also a luncheon set of white Indian head, scalloped in blue. Last Christmas cards were sent to twenty-five girls in the school who were accustomed to receive very little mail, and a Christmas box containing a new gift for each girl and teacher. Since then many of the club girls have kept up personal correspondence with the Saluda girls. For the foreign side of the work an Armenian orphan was supported. Social activities have always been an important part of the club's life, and hikes, banquets, dances and parties are included in their programs each year. One winter a gym class was much enjoyed. Every winter money is raised to send a group of delegates to Northfield. No definite mission study has been carried on and this is perhaps the one weak spot in the club's record.

Such a club, with local variations, could be developed in any church. The four lines of service named above could form the basis of its work, with an evening each month given to one line of service. Mission study should form a part of the program of activities that the work and giving may be intelligent. Social activities should be emphasized to hold the interest of the girls. Definite forms of hand work should be undertaken under the State's Home and Overseas quota. Delegates should be sent to the nearest Summer Conference. What has been done elsewhere can be done in your church. Try it!

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for June, 1921

The Daniel Hand Educational Fund for Colored People

Income for June from investments	\$5,455.49
Previously acknowledged	49,792.04
	\$55,247.53

Current Receipts

EASTERN DISTRICT

MAINE—\$410.04.

Auburn: Sixth Street Ch., 7.25. **Augusta:** Old South Ch., hospital supplies for Greenwood, S. C. **Bangor:** Bangor Seminary, Y. M. C. A., 5. **Cumberland Center:** Woman's Auxiliary, goods for Greenwood, S. C. **Farmington:** "Do a Little Class," for Marion, Ala., 22. **Island Falls:** Ladies Aid, box goods for Saluda, N. C. **North Waterford:** Mrs. C. S. C., bbl. goods and 4.77 for Greenwood, S. C. **Portland:** State Street Ch., 200; State Street Ch. Evening Guild, hospital supplies for Greenwood, S. C.; Woodfords Ch., hospital supplies for Greenwood, S. C. **South Berwick:** First Ch., 25. **So. Windham:** Mrs. M. T. H., goods for Greenwood, S. C.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer, \$146.02.

NEW HAMPSHIRE—\$11.50.

Concord: North Ch., Y. W. M. Soc., box goods for Kings Mountain, N. C.; C. T. P., for Straight College, 2. **Hinsdale:** First Ch., 7.50. **Keene:** First Ch., Every-Day Club, bbl. goods for Saluda Seminary. **Littleton:** Ch., goods for Talladega. **South Danville:** Ch., 2.

VERMONT—\$145.75.

Burlington: First Ch., 48.75; Philathea Class, 10; W. H. M. U., 20—for Pleasant Hill; Mrs. Polard's Class, 37.50—for Pleasant Hill; Mrs. S. M. P., for Dorchester Academy, 1. **Dorset:** Mrs. G. F. K., box goods for Saluda Seminary. **East Poutney:** Mrs. J. G. W., 10. **St. Johnsbury:** J. M. McD., 5.

"A Friend in Vermont," 13.50.

MASSACHUSETTS—\$2,863.95.

(Donations, \$1,402.25; Legacies, \$1,461.70.) **Ashburnham:** M. Soc., for Lexington, Ky., 3.62. **Barnstable:** "A Friend," 1.50. **Boston:** Union Ch., bbl. goods for Marion, Ala.; A. S. B., for Talladega College, 1; A. S. H., for Talladega College, 6.45; M. F. L., for Talladega College, 10; W. B. S., for Talladega College, 2. **Bridge-water:** A. M. P., for Greenwood, S. C., 100. **Brookline:** C. F. K., for S. A., Talladega College, 12. **Cambridge:** First Ch. Evening Branch of W. M. Soc., for S. A., at Pleasant Hill, 20; North Ch., 160. **Chelsea:** First S. S., 18.43. **Dalton:** W. M. C. for Talladega College, 25. **Essex:** J. W. B., 10. **Fall River:** A. S. B. D., for Straight College, 5. **Fitchburg:** German Ch., 6; Rollstone Ch., 82.06. **Framingham:** Plymouth Ch., Ladies Social Guild, bbl. and two boxes goods for Saluda, N. C. **Gilbertville:** Mrs. J. H. B., box goods for Peabody Academy. **Grafton:** Evangelical Ch., 33. **Greenfield:** Second Ch., 67.50. **Holyoke:** Second Ch., by K. T. C., 10; E. C. P., for Tougaloo College, 10; Mrs. J. M. T., for Straight College, 15. **Jamaica Plain:** Central Ch., 75. **Lee:** A. F. S., for Talladega College, 10. **Leominster:** Pilgrim Ch., 68.82. **Lexington:** C. W. C., for Pleasant Hill, 8.05. **Lynnfield Centre:** Ch., 3.60. **Malden:** First Ch., 145. **Marblehead:** First Ch., 28. **Monson:** Ch., 63.50. **Nahant:** Mrs. D. M. B., box goods for Saluda Seminary. **Nantucket:** J. W., for Gloucester School, 10. **Natick:** First Ch., 63. **Newtonville:** Central Ch. S. S., 41.72. **North New Salem:** Ch., 6.40. **Pittsfield:** Mrs. C. H. C., for Talladega College, 10; C. S., for Talladega College, 5. **Randolph:** L. B. Soc., box goods and 2.68 for freight to Kings Mountain, N. C. **Royalston:** First Ch., 4. **Southampton:** Bible Class, 22; Mrs. A. C. W., for Straight College, 2. **South Natick:** John Elliot Ch., 6.75. **Springfield:** Hope Ch., Y. P. Soc., for Pleasant

Hill, Tenn., 10. **Stoughton:** First Ch., 25. **Taunton:** Trin. Ch., 44.40. **Upton:** First Ch., 16.08. **Warwick:** Trinitarian Ch., by N. R. N., 2. **Wellsley:** Miss A. B. P. M., for prizes for Talladega College, 10. **Wellesley:** Wellesley College Christian Association, for Santee Scholarship, 75. **Westminster:** First Ch., 13.94. **Worcester:** Memorial Ch., 4.75; Logan, Swift & Brigham Envelope Co., box envelopes, for Talladega College; Mrs. E. G. H., for Talladega College, 2; G. I. A., for Talladega College, 25.

Woman's Home Missionary Association of Massachusetts and R. L., box goods for Saluda, N. C.

Legacies

Huntington: Emma Johnson (\$332.10 and interest, \$24.91), 357.01. **Newton:** Lucinda K. Cutting, 100 (reserve legacy 66.66), 33.34. **Northampton:** Spencer Parsons, 272.63. **Springfield:** Lucy A. Dikeman (1,491.08 less tax, 94.92), \$1,396.16 (reserve legacy \$930.78), 465.38. **Woburn:** W. R. Putnam, 1,000 (reserve legacy \$666.66), 333.34.

RHODE ISLAND—\$81.80.

Bristol: Woman's Aux., bbl. goods for Kings Mountain, N. C. **Pawtucket:** J. J., for Talladega College, 20. **Providence:** Beneficent Ch., 37.80. **Riverpoint:** Ch., 20. **Tiverton:** Bliss Four Corners Ch., 4.

CENTRAL DISTRICT

CONNECTICUT—\$803.73.

Bridgeport: United Ch., Senior Girls' Club, hospital supplies for Greenwood, S. C.; E. R. S., for Talladega College, 10. **Buckingham,** Ch., 3. **Deep River,** S. S., 13.08. **Durham,** Ch., 10. **Greenwich:** Second Ch., 50. **Griswold,** First Ch., 20. **Hartford:** H. B., for Talladega College, 50; C. W. W., for Talladega College, 10. **Manchester:** Miss L. G. S., for Talladega College, 50. **Middlefield,** Ch., 70.90. **Middletown:** J. H. Bunce Co., one bbl. and two boxes goods for Talladega. **Milford:** A. B. C., for Talladega College, 10. **Montville:** First Ch., 13. **Moodus:** E. W. C., for Talladega College, 5. **New Britain:** A. S. C., for Talladega College, 5. **New Haven:** Ch. of the Redeemer S. S., 15; Plymouth S. S., 20; T. M. E., 15. **Norwalk:** Ch., box hospital supplies for Talladega. **Norwich:** Park Ch., 47.32. **Old Lyme:** Ch., 20. **South Manchester:** Swedish Ch., 7. **Stamford:** First Ch., C. E. Society, for free bed in Ryder Memorial Hospital, 15. **Suffield:** Mrs. A. R. P. and son, for Kings Mountain, N. C., 10. **Talcottville:** Mrs. J. G. T., box goods for Marion, Ala. **Terryville:** M. L. B. and E. C. B., 24. **Thomaston:** First Ch., 12.79. **Unionville:** Ch., 63. **Wallingford:** First Ch., 125. **Waterbury:** Second S. S., 14.64; H. F. C., for Talladega College, 25. **Watertown:** F. W. J., for Talladega College, 25; F. W. J., for Lexington, Ky., 25; Mr. and Mrs. J. B. W., for Tougaloo College, 20.

NEW YORK—\$1,317.04.

Angola: L. M. Soc., hospital supplies, for Talladega. **Aquebogue:** Ch., 12.90; A. D., 2. **Brooklyn:** Tompkins Ave., Woman's Union, two packages goods for hospital at Talladega; W. B., for Talladega College, 5; Mrs. M. J. W. C., 10; Mrs. M. W. F., for Ryder Memorial Hospital, 5. **Buffalo:** First Ch., H. M. Committee, goods for Talladega; Mrs. H. B. C., goods for Talladega; W. H. C., for Tougaloo College, 100. **Canandaigua:** First S. S., 30. **Chappaqua:** Westchester Co., Mrs. F. S. S., box goods for Peabody Academy. **Churchville:** C. M. Soc., package goods for Talladega College. **Corning:** First Ch., Phila-

thea Class, for Piedmont College, 22. **East Bloomfield:** Mrs. S. H. H., hospital supplies Talladega. **Erie:** G. B. H., for Talladega College, 5. **Fairport:** Primary S. S., for Straight College, 10. **Gasport:** J. C. C., hospital supplies for Talladega. **Gloversville:** First Ch., 150. **Groton:** Ch., package goods for Talladega; L. M. S., box goods for Marlon, Ala. **Henrietta:** W. M. Soc., package goods for Talladega. **Lockport:** Plymouth Ch., dormitory supplies for Peabody Academy; Mrs. M. S. B., goods for Talladega. **Mt. Vernon:** Heights Ch., Woman's League, box goods for Yeabody Academy. **New York:** Broadway Tabernacle, W. M. S., two boxes goods for Peabody Academy; Forest Avenue Ch., Woman's Auxiliary, 15; Miss D. E. E., for Greenwood, S. C., 1; "A Friend," through D. E. E., 200; for Greenwood, S. C.; E. S. H., for Talladega College, 175; S. C. M., for Talladega College, 25; W. P., for Talladega College, 10. **Niagara Falls:** First Ch., hospital supplies for Talladega; R. B. R., for Straight College, 1. **Oriskany Falls:** Miss B. O. K., dormitory supplies for Peabody Academy. **Patchogue:** C. E. Soc., 5. **Phoenix:** Mrs. S. J. M., goods for Talladega. **Riverhead:** Rev. W. H. F., hymn books for Greenwood, S. C. **Rochester:** Mrs. R. C. H., hospital supplies for Talladega. **Spencerport:** Mrs. D. C. A., goods for hospital, Talladega. **Syracuse:** Good Will Ch., 100; R. S. T., for Talladega College, 2. **Wellesville:** package goods for hospital Talladega. **White Plains, Westchester:** Ch., 110. **Woodhaven:** Christ Ch., Missionary Society, dormitory supplies for Peabody Academy.

Woman's Home Missionary Union of the State of New York, Mrs. W. A. Kirkwood, Treasurer, \$321.14.

NEW JERSEY—\$450.00.

Chatham: Ch., hospital supplies for Talladega. **Glen Ridge:** Ch., 200. **Jersey City:** First Ch., 200. **Norwood:** Miss B. R., package goods for Talladega. **Plainfield:** Ch., hospital supplies for Talladega. **Upper Montclair:** Christian Union S. S., 50; Christian Union Ch., Young Women's Service Club, goods for Talladega.

PENNSYLVANIA—\$148.50.

McKeesport: Miss E. H. M., 5. **Ridgeway:** I. E. W., 8. **Wilkesbarre:** Mrs. M. A. C., goods for Talladega.

Woman's Missionary Union of Pennsylvania, Mrs. David Howells, Treasurer, 135.50.

DISTRICT OF COLUMBIA—\$120.00.

Washington: C. G. A., for Talladega College, \$5; Mrs. A. M. F., package goods for Saluda Seminary; M. E. G., for Talladega College, 10; Mr. L. M., for Tougaloo College, 10; H. A. T., for Straight College, 20; Lincoln Ch., Ladies Missionary Soc., for Talladega College, 10; Mrs. C. C., box dormitory supplies for Peabody Academy; Dr. I. A. R., 5; S. D. B., 3; M. M. C., 25; Mrs. M. C., 5; Miss I. C., 5; Mrs. R. C. H., 5; T. S. K., 1; A. W. M., 2; A. S. O., 1; Mrs. E. C. W., 1; E. M. W., 1; R. W., 1; Mrs. G. J. T., 5; J. F. W., 5—for Talladega College.

OHIO—\$464.50.

Akron: Mrs. C. L. W., for Tougaloo College, 10. **Cincinnati:** Mrs. A. F. W., for Tougaloo College, 3. **Cleveland:** Hough Avenue Ch., 90; St. John's Ch., Mitylene Class, for Lincoln Normal School, 20; I. J., for Tougaloo College, 10; G. B. S., for Talladega College, 25. **Elyria:** Second Ch., 20. **Ravenna:** W. H. M. Soc., box goods for Talladega; Friend, for dormitory at Troy, N. C., 1. **Springfield:** Mrs. Watkins' S. S. Class, for Pleasant Hill, Tenn., 15.

Woman's Home Missionary Union of Ohio, Mrs. Arthur M. Williams, Treasurer, 270.50.

MICHIGAN—\$885.26.

Ann Arbor: King's Daughters, for Saluda Seminary, 15, and box goods. **Benton Harbor:** Miss'y Soc., three boxes goods for Saluda Seminary. **Detroit:** Mrs. W. T. A., for Lexington, Ky., 6. **Grand Rapids:** First Ch., for scholarship at Santee, 20. **Hudson:** C. B. S., for Talladega College, 100; "Friends," for Tougaloo College, 250. **Lansing:** Mayflower S. S., for Talladega College, 5.

Woman's Home Missionary Union of Michigan,

Mrs. L. S. Towler, Treasurer, 62.50.

Michigan Congregational Conference, by Coleman Vaughan, Treasurer, 427.76.

WESTERN DISTRICT

ILLINOIS—\$6,195.71.

(Donations, \$1,195.71; Legacy, \$5,000.)

Argo: Ch., 9.60. **Aurora:** Miss E. S., 15. **Berwyn:** T. C. B., for Tougaloo College, 50. **Champaign:** First Ch., 34.58. **Chicago:** Christ German C. E., 3.50; Essex Ch., 8; Galewood Ch., 1.60; Pilgrim Ch., 17.56; Rogers Park Ch., 75; Thomas Memorial Ch., 8; Warren Avenue Ch., 64.02; Waveland Avenue Ch., 9.17; Mr. W. F., for Tougaloo College, 25; Mrs. G. M., for Talladega College, 10; F. H. T., for Fort Berthold Mission, 100. **Downers Grove:** Ch., 26.20. **Emington:** Mrs. R. P. G., 5. **Evanston:** First Ch., 306.25; Pilgrim Ch., 7.26. **Galesburg:** Central S. S., 33; East Main Street Ch., 11.95. **Glen Elyn:** Ch., 12. **Griggsville:** Ch., 12.85. **Homers:** Ch., 7. **La Moille:** Ch., 12.88; **Mazon:** Park Street Ch., 11. **Moline:** Second Ch., 6. **Paxton:** Ch., 3.75. **Peoria:** Union Ch., 22.50; **Roberts:** Ch., 4.32. **Rosemond:** Ch., 1.20. **Sandoval:** Ch., 116. **West Chicago:** Miss L. C., book, for Kings Mountain, N. C. **Wheaton:** R. I. H. F., for Lexington, Ky., 5; Mrs. J. E. P., two bbls. goods for Marion, Ala.

Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treasurer, \$260.54.

Legacy

Morris: Dana Sherrill, 5,000.

IOWA—\$267.18.

Anamosa: Missionary Soc., bbl. goods for Talladega. **Belmont:** White Cross Work, package goods for Talladega. **Cedar Rapids:** C. F. C., for Talladega College, 5; H. E. F., bbl. goods for Talladega. **Central City:** Mrs. H. P. H., goods for Talladega. **Davenport:** Edwards Ch., two boxes goods for Talladega College. **Des Moines:** Miss A. D. M., for Talladega College, 25; Mrs. W. W., for Talladega College, 10; R. J. F., 10; C. A. R., 25—for Talladega College; Miss M. E. W., for Talladega College, 10. **Lyons:** Mrs. A. H. B., hospital supplies for Talladega College. **Maquoketa:** Mrs. Dr. Avery, goods for Talladega. **Marion:** Mrs. W. S. S. package goods for Talladega. **Mason City:** J. F. S., for Talladega College, 10. **Miles:** W. M. Soc., hospital supplies for Talladega. **Muscataine:** V. M. V., bbl. goods for Talladega. **Newton:** D. J. E., for Talladega College, 3. **Red Oak:** G. H., for Talladega College, 15. **Shenandoah:** E. E. R., for Talladega College, 25; E. B. W., for Talladega College, 10. **Waterloo:** Miss L. O. L., for Talladega College, 100.

Woman's Home Missionary Union of Iowa, Mrs. R. T. Jones, Treasurer, for Day Nursery at Santee, Porto Rico, 19.18.

MINNESOTA—\$624.49.

Congregational Conference of Minnesota, J. M. McBride, Treasurer, \$298.23.

Woman's Home Missionary Union of Minnesota, Mrs. J. V. S. Fisher, Treasurer, 326.26.

MISSOURI—\$195.00.

Kansas City: H. S. K., for Talladega College, 15; J. E. R., for Talladega College, 25; Mrs. G. T. S., for Talladega College, 20; Mrs. C. H. T., for Talladega College, 25. **St. Louis:** Simons Hardware Co., for Talladega College, 25. **Webster Groves:** First Ch., 25.

Congregational Woman's Home Missionary Union of Missouri, Mrs. Chester B. Curtis, Treasurer, \$60, for hospital in Porto Rico.

KANSAS—\$392.46.

Eureka: Mrs. H. A. D., for Talladega College, 15; H. P. E., for Talladega College, 10. **Lawrence:** B. F. W., for Talladega College, 25; Mrs. L. H. P., for Talladega College, \$5. **Topeka:** First Ch., 60. **Wichita:** Fairmont Ch., package goods for Saluda Seminary; R. W. S., for Talladega College, 5; Mrs. F. G. W., for Talladega College, 25.

Kansas Congregational Conference, by John B. Gonzales, Supt., \$247.46.

NORTH DAKOTA—\$326.

Benedict: Public School, for Fort Berthold Mission, 5. **Elbowoods:** Mrs. C. L. H., for Fort Berthold Mission, 300. **Fargo:** First Ch., for Fort Berthold Mission, 16. **Ruso:** S. S., for Fort Berthold Mission, 5.

NEBRASKA—\$594.23.

Alma: Ch., 1.71. **Bingham:** Ch., 20c. **Bladen:** Ch., 22c. **Crete:** Ch., 16.91. **Curtis:** Silby Land & Cattle Co., for Tillotson College, 10. **Franklin:** Ch., 22.44. **Garland:** German Ch., 1.20. **Geneva:** Ch., 6.65. **Grant:** Ch., 3.21. **Hallam:** German S. S., 25. **Hastings:** Ch., 11.40. **Hildreth:** Ch. and S. S., 19.25. **Leigh:** Ch., 1.37. **Lincoln:** The Vine Ch., 35.20. **Linwood:** Ch., 20c. **McCook:** Ch., 5.60. **Norfolk:** First Ch., 32.02. **Ogallala:** S. S., 5. **Omaha:** First Central Ch., 40; Plymouth Ch., 6.48. **Plainview:** Ch., 64c. **Ravenna:** Ch., 7.23. **Red Cloud:** Ch., 1.40. **Seneca:** Ch., 1.98. **Spencer:** Ch., 50c. **Steele City:** Ch., 1.40. **Sutton:** 2.15. **Taylor:** Ch., 1.36. **Theodore:** Ch., 53c. **Weeping Water:** Ch., 6.60; C. E. Soc., for Pleasant Hill, 15. **York:** Ch., 22.96.

Woman's Home Missionary Union of Nebraska, by Mrs. E. J. Hall, Treasurer, 287.72.

COLORADO—\$3.

Denver: Dr. W. E. S., for Talladega College, 3.

ARKANSAS—\$1.

Lake Village: Mrs. B. L. B. H., for Tougaloo College, 1.

OKLAHOMA—\$2.

Anadarko: Ch., 2.

PACIFIC DISTRICT**CALIFORNIA (NORTHERN)—\$638.84.**

Auburn: S. S., 3.55. **Bay Point:** 68c. **Ceres:** Smyrna Park, 9.72. **Etna Mills:** 2.43. **Ferndale:** 10.37. **Fresno:** Zion, 17.95. **Grass Valley:** 1.62. **Kenwood:** 1.41. **Mill Valley:** 14.56. **Oakland:** First, 364.78. **Redwood City:** 39.80. **Sacramento:** 7.24. **Salida:** 1.46. **San Francisco:** First, 48.50; Richmond, 2.47. **San Jose:** 75. **Saratoga:** 19.79. **Suisun:** 10.88. **Tipton:** 1.74. **Tulare:** Ch., 2.37; S. S., 93c. **Woodside:** 99c.

CALIFORNIA (SOUTHERN)—\$985.45.

Arvin: 1.04. **Avalon:** 3.60. **Bakersfield:** First, 16.80. **Buena Park:** 4.20. **Claremont:** 51.60. **Eagle Rock:** 53.64. **Escondido:** Y. P. S. C. E., 1.53. **La Mesa:** Central, 1.92. **Lemon Grove:** 5.45. **Little Lake:** 53c. **Long Beach:** 126.47. **Los Angeles:** First, 87.20; Mayflower, 48c.; Vernon Ch. and S. S., 3.36; East Ch. and S. S., 1.56; Plymouth, 4.80; Mt. Hollywood, 30.00; Colegrove, 2.40; Ch. of the Messiah, 28.63; Berean, 4.80; Athens, 1.20. **Moreno:** 1.20. **National City:** 6.72. **Pasadena:** Lake Avenue, 25; Pilgrim, 3.64; Westside, 10. **Pomona:** Pilgrim, 162.73; Mexican S. S., 2.44. **Redlands:** Ch., 60.00; Y. P. S. C. E., for Lexington, Ky., 15. **Redondo Beach:** 5.80. **Riverside:** 15. **San Diego:** First, 33.29; Logan Heights, 4.08; Mission Hills, 12. **Santa Ana:** 20. **Seelye:** 72c. **Shafter:** 2.37. **Terminal:** 1.24. **Upland:** C. E. H., for Talladega College, 25. **Whittier:** 30.

Woman's Home Missionary Union of Southern California: 118.01.

WASHINGTON—\$120.97.

Arlington: 6.35. **Bellingham:** 5. **Coupeville:** 2. **Eagle Harbor:** Y. P., 2.50. **Glenora:** 4. **Lake-side:** 2.25. **Olympia:** S. S., 50; **Pasco:** 2. **Port Angeles:** 4. **Roy:** S. S., 1.10. **Seattle:** Columbia Ch., by J. L. C., 10; Fauntleroy, 2; Prospect S. S., 10; University, Y. P., 2.50. **Tacoma:** East S. S., 5.27; Plymouth, Y. P., 2.50. **Tolt:** S. S., 2.50. **Walla Walla:** First S. S., 4.

Woman's Home Missionary Union of Washington: 3.

OREGON—\$101.16.

Corvallis: 1.80. **Forest Grove:** 6.59. **Portland:** First, 35; Highland, 2.32. **Pilgrim:** 90c.; Sunny-side, 44.55. **Zion German:** 10.

UTAH—\$15.

Woman's Missionary Union of Utah, by Mrs. C. M. Chandler, Treasurer, 15.

IDAHO—\$16.

Bruneau: 2. **Challis:** 2. **Mountain Home:** 8. **New Plymouth, Valley View:** 1. **Rockland:** 3.

ARIZONA—\$25.

Tempe: Ch., 15. **Phoenix:** First Ch., 10.

HAWAII—\$75.

Honolulu: Mrs. E. K. B., 75.

THE SOUTH**VIRGINIA—\$9.56.**

Cappahosic: Mission S. S., for Gloucester School, 9.56.

WEST VIRGINIA—\$3.38.

Through the Woman's Home Missionary Union of Ohio, by Mrs. Arthur M. Williams, Treasurer, 3.38.

KENTUCKY—40 cents.

Woman's Home Missionary Union of Ohio, by Mrs. Arthur M. Williams, Treasurer, 40c.

TENNESSEE—\$122.54.

Chattanooga: First S. S., 1.54. **Memphis:** Mrs. G. P. H., for Theo. S. A., at Talladega College, 6; Mr. B. S. for Tougaloo College, 1'0. **Pleasant Hill:** N. J. S., for Pleasant Hill Academy, 15.

NORTH CAROLINA—\$180.65.

Ashboro: Ch., 13; Rev. H. D. S., for Talladega College, 5. **Bear Creek:** Ch., 4. **Beaufort:** Ch., 18. **Blackwell:** Ch., 2. **Bricks:** Miss A. M. C., 5.25; H. M. D., 5; T. N. W., 4—for Jos. K. Brick School; W. D. G., for Talladega College, 2. **Burlington:** Ch., 1. **Cedar Cliff:** Ch., 2. **Charlotte:** Ch., 13. **Concord:** Ch., 5. **Dry Creek:** Ch., 3. **Dudley:** Ch., 3.12. **Greensboro:** Ch., 16. **Haw Branch:** Ch., 4. **Haw River:** Ch., 5. **Haywood:** Ch., 5. **High Point:** Ch., 5. **Jones Chapel:** 3. **Kings Mountain:** Ch., 2; Mr. and Mrs. I. A. H., for Lincoln Academy, 3.78. **Lowell:** Ch., 2. **Malce:** Ch., 1. **McLeansville:** Ch., 2. **Mooresville:** Ch., 1. **Mt. Pleasant:** Ch., 5. **Northern District Association of Cong'l Chs., 5.** **Pekin:** Ch., 2.50. **Pittsboro:** Ch., 2. **Salem:** Ch., 1. **Se-dalia:** Ch., 5. **Shinnsville:** Ch., 2. **Statesville:** Ch., 2. **Strieby:** Ch., 1. **Troy:** Ch., 10. **Wadsworth:** Ch., 1. **Winnington:** Ch., 9.

GEORGIA—\$15.

Claxton: Ch., 3. **Fort Davis:** Rev. and Mrs. M. S. J., for Tougaloo College, 10. **Savannah:** R. T. S., for Talladega College, 1. **Waycross:** Mrs. J. J. C., for Talladega College, 1.

ALABAMA—\$196.29.

Aniston: C. C. S., 2; Dr. Chas. E. T., 5. **Birmingham:** Dr. L. U. G., for Talladega College, 10. **Florence:** Citizens, for Burrell Normal School, 156.29. **Mobile:** Dr. E. T. B., for Talladega College, 5. **Talladega:** Hubbard Grocery Co., for Hospital Talladega College, 12. **Troy:** Mr. O. B. C., for Tougaloo College, 1. **Tuscaloosa:** Mrs. M. V. H., for Tougaloo College, 5.

MISSISSIPPI—\$313.06.

Alcorn: E. R. G., 10; Mrs. S. P. H., 5; Mr. and Mrs. L. L. R., 10; Mr. and Mrs. S., 15—for Tougaloo College. **Canton:** Mrs. A. S. J., 3; Mrs. O. K., 3—for Tougaloo College. **Clinton:** Mrs. J. A. R., for Tougaloo College, 10. **Greenville:** Mrs. C. R., 25c.; Mrs. L. W. C., 1; "Friend," 50c.; Mrs. L., 25c.; Mrs. L., 25c.; Dr. J. H. M., 50; Mrs. P., 25c.—for Tougaloo College. **Indianola:** Mr. and Mrs. T. S. C., 15; Mr. and Mrs. S. G. S., 2.30—for Tougaloo College. **Jackson:** T. D. B., 5; W. M. B., 25; J. E. S., 50; Mrs. F. W., 10—for Tougaloo College. **Laurel:** Laurel Club, for Tougaloo College, 26.80. **Meridian:** First Ch., 3.46; C. A. T., for Talladega College, 10. **Shelby:** Miss O. C., for Tougaloo College, Miss., 1; Miss V. N., 1—for Tougaloo College. **Tougaloo:** "A Friend," for Tougaloo College, 50. **Utica:** Miss M. R. W., for Tougaloo College, 5.

LOUISIANA—\$56.50.

Bermuda: First Ch., 3. **Hammond:** C. E. B., 2; I. C., 1; E. B. C., 1; "Friends," 5—for Straight College. **New Orleans:** Central Ch., Theo. S. A., for Talladega College, 25; Straight College Co-operative Club, 12; Mrs. A. R. S., for Theo. S. A., for Talladega College, 7.50.

TEXAS—\$55.31.

Austin: Tillotson Ch., 21.18; Tillotson S. S., for Tillotson College, 2.41. **Beaumont:** Graham Ch., 3.72. **Dallas:** Plymouth Ch., box goods for Tillotson College. **Goliad:** J. W. M., for Talla-

dega College, 3. San Antonio: P. F. R., for Toulaloo College, 25.

FLORIDA—\$139.50.

Ocala: J. B., 1; J. A. B., 5; Mrs. R. F., 1; A. E. G., 2.50; E. T. H., 5; N. W. H., 25; V. M., 1; J. M. P., 5; H. D. S., 5; D. W. T., 5—for Fessenden Academy; A. M. E. Ch., 15; Moses Grocery Co., 5; Marion Hardware Co., 10; Clarkson Hardware, 5; Weihe Co., 5; Rheinauer Co., 10—for Fessenden Academy. Philips: Ch., 5. West Palm Beach: Ch., 25.

Congregational World Movement, \$9,645.45.

A. M. A. League, \$297.50.

SUMMARY OF RECEIPTS FOR JUNE, 1921

Donations	\$22,854.00
Legacies	6,461.70
Total	\$29,315.70

SUMMARY OF RECEIPTS, NINE MONTHS,

From Oct. 1, 1920, to June 30, 1921.

Donations	\$332,866.28
Legacies	66,796.77
Total	\$399,663.05

Receipts for July, 1921.

The Daniel Hand Educational Fund for Colored People

Income for July from Investments	\$3,022.44
Previously acknowledged	55,247.53

\$58,269.97

EASTERN DISTRICT

MAINE—\$763.65.

Bangor: Hammond Street Ch., 44.05. Brewer: First Ch., 28.65. Farmington: First Ch., 24. Hiram: Ch., 4.11. Presque Isle: Missionary Soc., bbl. goods for Greenwood, S. C. Portland: Williston Ch., 125. Searsport: Second Ch., 6.70. South Bridgton: Ch., 18. Turner: Mrs. E. T. T., 100. Westbrook: Ch., 1.50. Woodfords: Ch., 56.46; S. S., 2.27. Yarmouth: First Parish, 40.

The Congregational Conference and Home Missionary Society of Maine, by George F. Cary, Treasurer, 216.78.

Woman's Home Missionary Union of Maine, by Mrs. C. E. Leach, Treasurer, 96.13.

NEW HAMPSHIRE—\$633.20.

East Alstead: Ch., 8. Hampton: Ch., 15.16. Keene: Every Day Club, for Pleasant Hill, Tenn., 10; First Church., 40.24; Mrs. B., pkg. goods for Ryder Memorial Hospital. Manchester: E. M. P., 2. Portsmouth: Rogers Mission Circle, for Marion, Ala., 10.

The New Hampshire Congregational Conference, by E. R. Stearns, Treasurer, 454.35.

The New Hampshire Female Cent Institution and Home Missionary Union, Miss Annie A. McFarland, Treasurer, 93.45.

VERMONT—\$262.07.

Barre: Woman's Missionary Union, box goods for McIntosh, Ga. Johnson: Ch., 43. Randolph Center: S. S., 1.62. St. Johnsbury: South Ch. W. H. M. S., pkg. goods for Ryder Memorial Hospital; Searchlight Club, pkg. goods for Ryder Memorial Hospital.

The Congregational Conference of Vermont, by B. E. Bristol, Treasurer, 212.45.

Woman's Home Missionary Union of Vermont, by Mrs. Max L. Powell, Treasurer, 5, for Pleasant Hill, Tenn.

MASSACHUSETTS—\$4,610.75.

(Donations, \$4,192.65; Legacy, \$418.10.)

Adams: First Ch., 330.37. Allerton: Mrs. C. H. S., 25. Andover: W. H. Soc. for Straight College, 6. Ashby: Y. P. S. C. E., for Ryder Memorial Hospital, 5. Ashburnham: First Ch., 9.05. Ashfield: First Ch., 20. Attleboro Falls: Central Ch., 13.16. Boston: Clarendon Ch., 3; Union Ch., Primary S. S., for Lexington, Ky., 10.68. Billerica: Ch., 18.60. Bridgewater: Central Square Ch., 14. Brighton: Ch., 28.68. Brockton: First Parish Ch., 125. Brookline: Leyden Ch. Relief Dept., pkg. goods for Ryder Memorial Hospital. Cambridge: Pilgrim Ch., 26.87; Prospect Ch., 2.95. Centerville: S. S., 5. Concord: Trin. Ch., 25.06. Dorchester: Second Ch., 63.86. East Boston: Baker Ch., 3.72. East Weymouth: pkg. goods for Ryder Memorial Hospital. Everett: First Ch. S. S., 8.52. Fall River: Central Ch., 615.25. Foxboro: Ch., 26.65. Harvard: Evan. Ch., for Straight College, 5. Haverhill: Centre Ch., 20.43; Riverside Memorial Ch., 5; S. S., 4. Holbrook: Ch., 6.02. Holden: Ch., 25.66. Holyoke: Second Ch., 137.50. Housatonic: Ch., 8.25. Jamaica Plain: Boylston Ch., 10.49. Lexington: S. S., 45 (25 of which for hospital and 20 for Blanche Kellogg Institute, P. R.). Littleton: Orthodox Ch., 12.15.

Lynn: Central Ch., 19.39. Medford: Mystic Ch., 24.94. Melrose: pkg. goods for Ryder Memorial Hospital. Millis: Ch., 39. Needham: Z. A. N., 25. New Bedford: North Ch., 86.52. Newbury: Byfield Ch., 4.86. Newton: First Ch., 93.68; Friend in First Ch., 50. Newtonville: Central Ch., 240. Northampton: First Ch., 103.02. Northboro: Primary S. S., for Humacao Hospital, 5; Lyman Association, 10. North Leominster: Ch., 8.37. Norwood: First Ch., 54. Peabody: South Ch., 46.34. Rockland: First Ch., 4.70. Roslindale: Ch., 30; balance to constitute Deacon Calvin S. Gordon Honorary L. M. Roxbury: Elliot Ch., 50.33; Highland Ch., 25; Immanuel-Walnut Avenue Ch., 128.55. Salem: Tabernacle Ch., 81.25. Sharon: First Ch., 90. Shrewsbury: Ch., 50. Shelburne Falls: D. C. M., for Straight College, 2. Somerville: Highland Ch., Bible School, 3.47. South Hadley: First Ch., 80. Spencer: First Ch., 64.15. Springfield: First Ch. of Christ, 80.08; Hope Ch., 50.66; Hope Ch., by L. H. T., for Piedmont College, 10. Stoneham: First Ch., 47.48. Swampscott: First Ch., 56.03. Walpole: Mrs. P., pkg. goods for Ryder Memorial Hospital. Waverly: First Ch., 25.75. Wellesley: Ch., 39.26. West Roxbury: Ch., 150. Weymouth: First Ch., pkg. goods for Ryder Memorial Hospital. Williamstown: First Ch., 150. Wilmington: "D. S. Class," for Kindergarten in Porto Rico, 5. Winchendon: North Ch., 8. Winchester: First Ch., 250. Worcester: Bethany Ch., 25; "A Friend," 275.

Woman's Home Missionary Association of Massachusetts and R. I., Mrs. Amos Lawrence Hatheway, Treasurer, Boston, Chinese Circle of King's Daughters, for Chinese Work, 5. Northampton: Edwards Ch. Aux., for Piedmont College, 25.

Legacy

Malden: Sarah A. Dowse, 418.10.
RHODE ISLAND—\$841.30.
Providence: Central Ch., 510; Free Evan. Ch., 31.30. Pawtucket: First Ch., 300.

CENTRAL DISTRICT

CONNECTICUT—\$2,674.63.

(Donations, \$2,474.63; Legacy, \$200.)

Bridgeport: United Ch., 300.11; Miss E., pkg. goods for Ryder Memorial Hospital. Bristol: S. S., for Talladega College, 21. East Canaan: T. D. G., for Straight College, 4. East Haven: Ch., 32.92. Ellington: Ch., 66. Groton: Ch., 81.84. Guilford: First Ch., 27. Hartford: Asylum Hill Ch., 240; Center Ch. Woman's Society, box goods for Ryder Memorial Hospital; First Ch. of Christ, 196.40; Second Ch. of Christ, 97; Mrs. A. L. G., pkg. goods for Ryder Memorial Hospital; W. F. G., for Talladega College, 10; M. H. P., for Talladega College, 50. Litchfield: First Ch., 111. Middletown: M. A. H. B., for Talladega College, 10. Naugatuck: Ch., 175. New Britain: South Ch., S. S., 21; Mrs. F. H. T., 25; Mrs. S. G. W., 5—for Toulaloo College. New Canaan: Cong'l Ch. Woman's Society, pkg. goods for Ryder Memorial Hospital. New Haven: Welcome Hall S. S., 15. New London: First Ch. of Christ, 37.73. Norwalk: Cong'l Ch., box goods for Talladega College. Norwich:

United Ch., 97.85. **Plymouth:** Ch., 44.03. **Putnam:** Second Ch., 30.02. **Sharon:** Ch., 4. **Stamford:** First Ch., 36.23. **Talcottville:** Ch., additional. **50. Torrington:** Center Ch., 55; S. S., 35. **Washington:** First Ch., 18. **Waterbury:** Second S. S., 3.56; Mrs. B. P. H., for Talladega College, 10; M. C. K., for Talladega College, 25. **Watertown:** A. A. B., 20; J. S. E., 50; C. H. H., 100—for Tougaloo College. **Windham:** First Ch., 75. **Windsor:** First Ch., 21.31. **Winsted:** Second Ch., 34.34. **Woodstock:** First Ch., 26.83.

The Missionary Society of Connecticut, by William F. English, Treasurer, 162.46.

Legacy

Ridgefield: Sarah Northrop, by Cyrus Northrop, Exec., 200.

NEW YORK—\$975.81.

Brooklyn: Flatbush Ch., 207.70; King's Highway Ch., pkg. goods for Ryder Memorial Hospital; Lewis Ave. Ch. H. M. S., pkg. goods for Ryder Memorial Hospital; Lewis Ave. Ch. Ernest Workers Mission Band, pkg. goods for Ryder Memorial Hospital; Plymouth Ch., pkg. goods for Ryder Memorial Hospital; Plymouth Ch. Woman's Guild, pkg. goods for Ryder Memorial Hospital; South Ch., 142.88; Tompkins Ave. Ch. Woman's Union, pkg. goods for Talladega College; W. R., for Talladega College, 10. **Buffalo:** First Ch. Women's Guild, two boxes dormitory supplies for Tougaloo College; H. W., for Talladega College, 5. **Cambria Center:** Woman's Missionary Soc., pkg. goods for Talladega College. **Candor:** Ch., box hospital supplies for Tougaloo College. **Chappaqua:** pkg. goods for Ryder Memorial Hospital. **Cincinnati:** Cong'l Ch. Miss. Soc., pkg. goods for Talladega College. **Deansboro:** Ch., 15. **De Ruyter:** pkg. goods for Talladega College. **East Bloomfield:** pkg. goods for Talladega College. **Flushing:** First Ch., 229.73; First Ch., S. S., 19.50. **Gasport:** pkg. goods for Talladega College. **Gloversville:** pkg. goods for Ryder Memorial Hospital. **Greene:** S. E. K., 20. **Henrietta:** Henrietta Aux. of Woman's Miss. Union, pkg. goods for Talladega College. **Irondequoit:** Woman's Guild, pkg. goods for Talladega College. **Ithaca:** First Ch., 27.50. **Middletown:** North Street S. S., 50, for Marion, Ala. **Mt. Vernon:** Heights Cong'l Ch., pkg. goods for Ryder Memorial Hospital. **New York City:** B'way Tabernacle, W. S., pkg. goods for Ryder Memorial Hospital; Manhattan Ch., pkg. goods for Ryder Memorial Hospital; Bedford Pk. Ch., pkg. goods for Ryder Memorial Hospital; Forest Avenue Ch., Woman's Auxiliary, 20; Manhattan Ch., Miss K., pkg. goods for Ryder Memorial Hospital; Pilgrim Ch., pkg. goods for Ryder Memorial Hospital; D. E. E., for lodge furnishing at Greenwood, S. C., 70; C. W. A., 25; C. C. J., 20—for Tougaloo College. **Newburgh:** First Ch., pkg. goods for Ryder Memorial Hospital. **Norwood:** box goods for Talladega College. **Orient:** Ch., 30. **Patchogue:** C. E. Soc., for American Highlanders, 5. **Palatine Bridge:** Miss S. A. W., pkg. magazines for Ryder Memorial Hospital. **Richmond Hill:** Brooklyn Hills Ch., Primary S. S., for Marion, Ala., 5; Entre Nous, pkg. goods for Ryder Memorial Hospital; Mrs. L. L. L., box goods for Ryder Memorial Hospital; Mrs. O., pkg. goods for Ryder Memorial Hospital. **Rochester:** Mrs. R. C. H., three pkgs. goods for Talladega College. **Sherrill:** Plymouth Ch., pkg. goods for Talladega College. **Syracuse:** Geddes Ch. Woman's Guild, pkg. goods for Talladega College; I. C. R., 10; Mrs. H. F. W., pkg. goods for Talladega College. **Walton:** First Ch., 40.20. **Warsaw:** "Friends," 10. **Wellsville:** Cong'l Ch. Woman's Miss. Union, pkg. goods for Talladega College. **White Plains:** Mrs. S., pkg. goods for Ryder Memorial Hospital. **Woodhaven:** Christ Ch., 13.30; Christ Ch. Miss. Soc., pkg. goods for Ryder Memorial Hospital; First Cong'l Ch., pkg. goods for Ryder Memorial Hospital.

NEW JERSEY—\$859.99.

Cedar Grove: Union Ch., 15.80. **East Orange:** Trinity Ch., 174.20. **Montclair:** First Ch., 341.60; Watchung Ave. Ch., 75; Miss C. S. H., 150; Mrs. N. R. M., 10—for Tougaloo College. **Nutley:** St. Paul's Ch., 65; St. Paul's Ch. Y. P. Soc., pkg. goods for Ryder Memorial Hospital. **River Edge:** First Ch., 15.49; Mrs. W. S. H., for Ryder Memorial Hospital, 10.

PENNSYLVANIA—\$91.52.

McKeesport: First Ch., 25. **Meadville:** Park Ave. Ch., 30. **Philadelphia:** Central Ch., 25. **Pittston:** Welsh Ch., 6.52. **Pottstown:** Mrs. M. M., for Straight College, 5.

DISTRICT OF COLUMBIA—\$122.

Washington: First Ch., pkg. goods for Ryder Memorial Hospital; Mt. Pleasant Ch., 81; P. H. A., 5.50; I. A. B., 50c; Miss L. B., 5; Miss M. M. C., 50c; Miss I. M. C., 50c; S. K., 4.50; Miss G. J. T., 50c.—for Talladega College; Treasurer of T. C. Club, 2; Mrs. E. C. W., 50c; J. F. W., 50c; T. W., 5—for Talladega College; H. S. D. A. R., for Pleasant Hill, Tenn., 6; Dr. M. E. G., for Talladega College, 10.

OHIO—\$980.81.

Akron: Mrs. V., pkg. goods for Ryder Memorial Hospital, Akron; E. D. C., for Talladega College, 2. **Amlin:** Mrs. B. B. E., 5. **Cleveland:** First Ch., 18; Cyril Ch., 5; Euclid Avenue Ch., 474.65; Pilgrim Ch., 50; A. M. G., for Tougaloo College, 10. **Columbus:** First Ch., 155; Plymouth Ch., 33. **Davenport:** Edwards Ch., two boxes goods for Talladega College. **East Cleveland:** Mrs. W. A. D., pkg. goods for Ryder Memorial Hospital. **Elyria:** J. M., for Talladega College, 10; First Ch., pkg. goods for Ryder Memorial Hospital, Humacao, P. R. **Marietta:** First Ch., 113.16. **Ravenna:** W. H. M. S., box goods for Talladega College. **Strongsville:** Mrs. D., pkg. goods for Ryder Memorial Hospital. **Wellington:** J. T. H., 100.

INDIANA—\$144.04.

Congregational Conference of Indiana, by Edgar A. Brown, Treasurer, 144.04.

MICHIGAN—\$990.56.

(Donations, \$705.86; Legacy, \$284.70.)

Detroit: First Ch., pkg. goods for Ryder Memorial Hospital. **Kalamazoo:** First Ch. Woman's Union, for Santee, Neb., 50. **Muskegon:** First Ch. C. E. Society, for Ryder Memorial Hospital, 25.

The Michigan Congregational Conference, by C. C. Vaughan, Treasurer, 541.86.

Woman's Home Missionary Union of Michigan, by Mrs. L. S. Towler, Treasurer, 89.00.

Legacy

Grand Rapids: Adelaide M. T. Herrick, 854.10 (Reserve Legacy 569.40), 284.70.

WESTERN DISTRICT

ILLINOIS—\$5,670.60.

(Donations, \$2,090.93; Legacy, \$3,579.67.)

Batavia: Ch., 20. **Blue Island:** S. S., 5. **Canton:** F. H. D., for Tougaloo College, 2. **Carpentersville:** First Ch., 5.55. **Champaign:** Ch., 9.20. **Cherry:** Ch., 1.52; S. S., 48c. **Chicago:** Austin Ch., 16.11; Bryn Mawr Community Ch., 57.47; Hyde Park Ch., 11.04; Millard Avenue Ch., 12.64; Morgan Park Ch., 9.56; New First Ch., 17.83; Park Manor, C. E. Soc., 24; Summerdale S. S., 96c; Tabernacle Ch., 1.76; Trinity Ch., 7.50; Warren Avenue Ch., 7.47; Waveland Ave. Ch., 6.26; West Pullman Ch., 4.42; Miss C. C. G., 10; J. R. N., for Pleasant Hill, Tenn., 10; F. H. T., for Fort Berthold Mission, 100; Miss M. T. G., for Talladega College, 15; W. H. T., for Talladega College, 25; "Friend," 30. **De Kalb:** Ch., 13.25. **Depue:** Ch., 1.56. **East St. Louis:** Plymouth S. S., 1.85. **Galesburg:** Central Ch., 49.31; East Main St. Ch., 2.29. **Gridley:** Ch., 20. **Hinsdale:** Union Ch., 39.17; Miss G. M. L. B., 75. **La Grange:** First Ch., 405. **Loda:** Miss H. E. G., for Tougaloo College, 1. **Marselles:** I. H. B., for Tougaloo College, 10. **Moline:** First Ch., 116.30. **Oak Park:** First Ch., 150. **Princeton:** Ch., 31.22. **Roberts:** Ch., 3.60. **Rockford:** Second Ch., 195. **Rosemond:** Ch., 1.20. **Seward:** Ch., 5.42. **Sheffield:** W. H. M. S., pkg. goods for Talladega College. **Waverly:** Ch., 4.59. **Western Springs:** Ch., 11.60. **Wyanet:** Ch., 5.

The Woman's Home Missionary Union of Illinois, by Mrs. A. A. Wilson, Treasurer, 537.80.

Legacy

Earlville: Jacob A. Dupee, 3,579.67.

IOWA—\$1,560.00.

(Donations, \$10.00; Legacy, \$1,550.00.)

Des Moines: I. G. O., for Tougaloo College.
De Witt: Miss. Soc., pkg. goods for Talladega College. **Dike:** Pkg. goods for Ryder Memorial Hospital. **Grand View:** Cong'l Ch., pkg. goods for Talladega College. **Green Mountain:** Mrs. C. J. E., pkg. goods for Ryder Mem'l Hospital. **Grinnell:** Mrs. S., box goods for Ryder Mem'l Hospital. **Lyons:** Pkg. goods for Talladega College. **Monticello:** Two pkgs. goods for Talladega College. **Montour:** Mrs. M., pkg. goods for Ryder Memorial Hospital. **Oskaloosa:** Pkg. goods for Ryder Memorial Hospital.

Legacy

Grinnell: A. K. Hostetter, 1,550.00.
WISCONSIN—\$10.00.

Chippewa Falls: L. B. A., 10.

MINNESOTA—\$721.97.

Arroka: Pkg. goods for Ryder Memorial Hospital. **Duluth:** H. H. S., pkg. goods for Ryder Memorial Hospital. **Glenwood:** Pkg. goods for Ryder Memorial Hospital. **Minneapolis:** Linden Hills Ch., pkg. goods for Ryder Memorial Hospital; Lynnhurst Ch., pkg. goods for Ryder Memorial Hospital; Pilgrim Ch., box goods for Talladega College; Vine Ch., pkg. goods for Ryder Memorial Hospital, Humacao, P. R.; Mrs. L. E. J., for Tougaloo College, 25. **St. Paul:** Mrs. E. L., pkg. goods for Ryder Mem'l Hospital.

The Congregational Conference of Minnesota, by J. M. McBride, Treasurer, 544.57.

Woman's Home Missionary Union of Minnesota, by Mrs. J. V. S. Fisher, Treasurer, 152.40.

MISSOURI—\$14.00.

Lebanon: First Ch., 8.50. **Springfield:** First Ch., 5.50.

KANSAS—\$168.06.

Eureka: C. C. N., for Talladega College, 10. **Kansas Congregational Conference,** by Ruth E. Wood, Treasurer, 158.06.

NORTH DAKOTA—\$264.33.

Elbowoods: Ch. & S. S., for Fort Berthold Mission, 16.50; Mrs. S. W. H., 200.

Congregational Conference of North Dakota, by Bertha C. Stickney, 47.83.

SOUTH DAKOTA—\$12.00.

German Cong'l Conference, 12.

ARKANSAS—\$7.00.

Elerson: Miss R. O. A., for Talladega College, 5. **Marked Tree:** H. C. R., for Tougaloo College, 2.

PACIFIC DISTRICT

CALIFORNIA (Northern)—\$602.33

Adin: 1.94. **Berkeley:** Bethany, 2.21. **Fresno:** First, 41.32. **Grass Valley:** Ch., 1.62; S. S., 82c. **Lockeford:** 5.28. **Lodi:** First, 48.50. **Mill Valley:** 1.31. **Paradise:** 1.45. **Petaluma:** 25.33. **San Francisco:** First, 48.50; Ocean View, 6.79; Richmond, 2.43; Spanish & Italian S. S., 48c; L. T. S., for Cal. Oriental Missions, 30. **San Jose:** W. J. H., for Oriental Missions, 60. **Santa Rosa:** 6.29. **Tipton:** 62c. **Weaverville:** 1.74. **Woodside:** 1.21.

Through the W. H. M. U. of Northern California, by Mrs. O. W. Lucas, Treasurer, 324.49.

CALIFORNIA (Southern)—\$601.80.

Bloomington: 1.80. **Claremont:** 55.27. **Corona:** 31.80. **Eagle Rock:** 1.68. **La Mesa:** Central, 6.84. **Lemon Grove:** 2.90. **Little Lake:** 61c. **Los Angeles:** First, 50; East, 1.80; Garvanza, 7.80; Grace, 2.40; Lincoln Memorial, 3.69; Mayflower, 96c; Vernon, 1.87; Miss L. K., for Marion, Ala., 3. **Manhattan:** Lend-a-hand Society, 1.80. **Maricopa:** 8.35. **Norwalk:** Ch., 2.81; S. S., 2.42. **Pasadena:** F. W. L., 10. **Redlands:** 9.60. **Riverside:** 15. **San Diego:** First, 32.29; La Jolla, 4.80; Mission Hills, 12. **San Jacinto:** 3.94; also for work in Los Angeles, 10.46. **Santa Barbara:** First, 8.75; Japanese, 2.40; Mrs. H. F. T., 5. **Venice:** 4.80. **Whittier:** 30. **Willowbrook:** 1.12.

Through the W. H. M. U. of Southern California, 263.84.

WASHINGTON—\$297.45.

Anacortes: Pilgrim Ch. C. E. Soc., for Ryder Memorial Hospital, 5. **Clear Lake:** S. S., 4. **Dayton:** 10. **Deer Park:** 2. **Edmonds:** 1.

Everett: First, 10. **Forks, S. S., 1.** **Granite Falls:** 2. **Ione:** 4. **Kalama:** 6. **Kirkland:** Y. P., 2.50. **Monroe:** Ch., 4.37; S. S., 2.63. **Pinehurst:** 1. **Seattle:** Columbia, 2.50; Edgewater Y. P., 2.70; Pilgrim S. S., 7.64; Plymouth, 65. **Spokane:** Corbin Park, 9; Plymouth, 4. **Usk:** S. S., 1. **Wash. Vancouver:** B. L. A., for Talladega College, 1.50. **Walla Walla:** First S. S., 2.50.

Through the W. H. M. U. of Washington, 78.11; also for Scholarship at Tougaloo College, 68.00.

UTAH—\$13.00.

Woman's Missionary Union of Utah, by Mrs. C. M. Chandler, Treasurer, 13.

IDAHO—\$13.50.

Lewiston: S. S., 2. **Mullan:** Y. P., 5. **Plummer, Y. P.,** 6.50.

ARIZONA—\$12.60.

Phoenix: Neighborhood Ch., 3.60. **Prescott:** First Ch., 9.

HAWAII—\$314.60.

Ewa: Hawaiian Ch., 5. **Honolulu:** Central Union Ch., 300; Kaumakapili C. E. Soc., 2.50. **Hanalei:** Waioli H. Ch., 1.75. **Hilo:** Portuguese Christian Ch., 3.95. **Waichinu:** 1.40.

THE SOUTH, &c.

VIRGINIA—\$1,005.00.

Burkeville: Hattie L. Flint (deceased), by Lauro E. Flint, 1,000. **Hampton:** Hampton Institute, E. D. P. Jr., for Tougaloo College, 5.

KENTUCKY—\$100.00.

Louisville: Mrs. H. B. S., for Straight College, 100.

NORTH CAROLINA—\$39.90.

Ashville: Bethany Ch., 11. **Lewisville:** Ch., 8.25. **Southern Pines:** Ch., 20.65.

SOUTH CAROLINA—\$3.55.

Columbia: Rev. E. N. A., 3.55.

TENNESSEE—\$41.81.

Chattanooga: Dr. O. W. J., for Tougaloo College, 10; L. H., 1; R. J., 50c; V. J., 1; G. W. J., 1; A. W., 2; J. V. W., 6; W. S., 50c; "A Friend," 1; "A Friend," 1; for Talladega College, **East Lake:** Ch., 3.40; S. S., 4.41. **Nashville:** Mrs. A. N. J., for Talladega College, 10.

GEORGIA—\$28.00.

Atlanta: First Ch. S. S., 3. **Hagan:** Eureka Ch., 12. **Harrison:** Scotts Chapel, 6. **Swainsboro:** Ch., 7.

ALABAMA—\$7.24.

Marion: C. A. C., for Greenwood, S. C., 7.24.

LOUISIANA—\$17.00.

Baton Rouge: Mrs. R. S., for Straight College, 1. **Jennings:** J. S., for Straight College, 5. **Miles:** W. M. S., pkg. goods for Talladega College. **New Orleans:** Mrs. C. B. B., for Straight College, 5; Mrs. S. D., for Straight College, 1. **Rigolets:** Miss L. S., for Straight College, 5.

TEXAS—\$25.00.

Dallas: Junius Heights Ch., 5. **Houston:** First Ch., 20.

FLORIDA—\$26.50.

Pomona: Pilgrim Ch., 4. **Winter Park:** Ch., 22.50.

PORTO RICO—\$11.50.

Naguabo, Ch., 10. **Santurce, Ch., 1.50.** **Congregational World Movement,** \$8,349.97. **A. M. A. League,** \$260.07.

SUMMARY OF RECEIPTS FOR JULY, 1921.

Donations \$ 28,116.64
 Legacies 6,032.47

Total \$ 34,149.11

SUMMARY OF RECEIPTS TEN MONTHS

(From Oct. 1, 1920, to July 31, 1921.)

Donations \$360,982.92
 Legacies 72,829.24

Total \$433,812.16

ENDOWMENT FUNDS

Talladega College Endowment: (additional) \$1,500.00.

Henry Ward Beecher Memorial (endowment for Talladega College), \$205.50.